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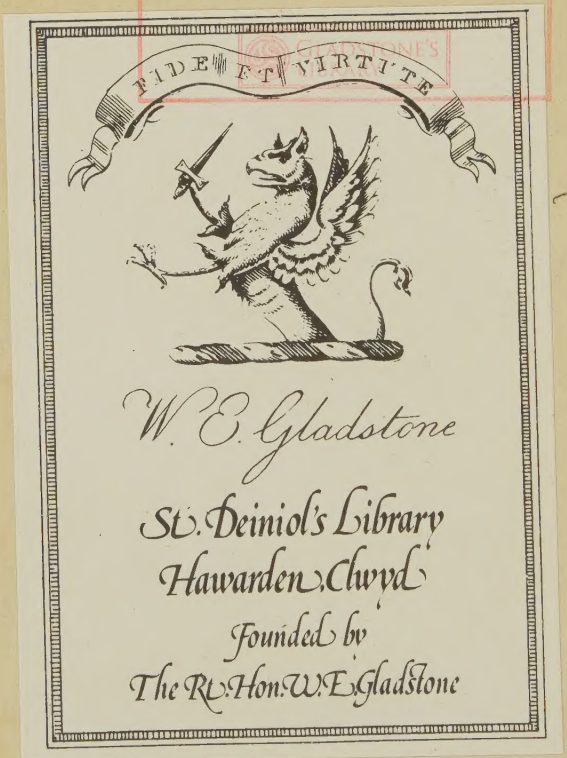

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A COMMENTARY ON THE PSALMS

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A COMMENTARY ON THE PSALMS

BY

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VOLUME ONE

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PREFACE

In a sermon to his flock St John Chrysostom says: "You incur no slight guilt when, reciting the psalms day by day, you utter the words without ever attempting to find out the underlying sense. When one sees clear pure water, he does not refrain from approaching to take and drink of it. A person often in a meadow will gather some of the flowers he finds there. But you, who are continually reciting this psalm from early years to old age, know only its words. You sit beside a hidden treasure. You carry about a purse that is never opened. Not even curiosity excites you to learn the sense of what you are reciting!" (*In Ps. cxl*).

The consciousness that I also was deserving of this reprehension led me to undertake a detailed study of the Psalter. Perhaps I may now say with St Alphonsus Liguori in his introduction to *Psalms and Canticles of the Divine Office*: "My work has been a great profit to myself at least, for since I made this translation I recognise that I recite the Office with more attention than formerly when I did not understand several of the verses I recited." It is with the hope that what has been profitable to me may not be without some value to others that I venture to publish this work.

The priest has two books of prayer—the Missal and the Breviary. Both, but especially the latter, borrow largely from the Psalter. Hence the importance of the study of the psalms can hardly be exaggerated in the case of ecclesiastical students. The day we receive the sacred subdiaconate we pledge our fidelity to a new friend, a friend for life, a friend to help in our joys and sorrows, our successes and failures. This friend is our Breviary. Happy we if we find delight in it! Happy they who by singing the praises of God *attente ac devote* in the choir of the Church Militant gain their place in choir of the Church Triumphant!

On account of certain opinions expressed in this book I run the risk of being accounted a reactionary, an obscur-

antist, a victim of "formulated doctrinal conclusions," fettered by authoritative pronunciations of a dogmatic Church. That matters little. Far more learned Catholic writers than myself have had to bear such mud. Time alone will prove between subjective hypotheses and traditional facts. Already the tide of Biblical criticism has turned. On the other hand, I am keenly aware that my work is deficient in literary style and that it must contain mistakes in scholarship. For these shortcomings I crave the kind forbearance of my fellow-priests and ecclesiastical students for whom this work is intended.

* * * * * *

The Commentary was first written eight years ago. Parochial duties have prevented earlier publication. The final revision has benefited by the writings of others during the last few years.

CHIEF WORKS CONSULTED

Catholic

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The commentary written by Antonio Agellio, Bishop of Acerno in the kingdom of Naples, is, unfortunately, but little known. It is the work of a thorough scholar, and contains several of " the results of modern criticism " that are of any value. Agellio wrote also commentaries on Jeremias and Habacuc. He was employed by Pope Gregory XIII for work in connection with the Roman Septuagint. His death took place in 1608.

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This work—an excellent translation of the Psalms from Hebrew into French, with notes—was written by Madame la Marquise D'Eyragues, who was honoured by a Brief of commendation from Pope Pius X.

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This commentary on the Psalms is the best Catholic work on the subject in the English language. Our present commentary was completed before Dr. Boylan's two volumes were announced; but, fortunately, we have been able to make use of them in our revision.

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TABLE OF ABBREVIATIONS

A = Codex Alexandrinus.
Abd. = Prophet Abdias (Obadiah).
abs. = absolute state.
abstr. = abstract.
acc(us). = accusative case.
act. = active.
adj. = adjective.
ad loc. = ad locum.
adv. = adverb.
Agell. = Bishop Agellio († 1608).
al. = aliter.
Am. = Amos.
aor. = aorist tense.
Apoc. = Apocalypse of St. John.
Aq. = Aquila.
Aram. = Aramaic.
art. = article.
Aug. = St Augustine.
A.V. = Authorised Version.

B = Codex Vaticanus.
B.D.B. = Oxford Hebrew Lexicon of Briggs, Driver, Brown.

c. = circa.
Cant. = Canticle of Canticles.
cf. = confer.
Chron. = Chronicles (Paralipomenon).
col. = column.
collect. = collective.
Com. = Commentary.
conj. (or conjunct.) = conjunction.
concr. = concrete.
consec. = consecutive.
constr. = construct state.
co-ord. = co-ordinate.
cp. = compare.
Cor. = Epistle to the Corinthians.

D = Deuteronomist.
Dan. = Prophet Daniel.
Denz. = Enchiridion Symbolorum of H. Denzinger (eleventh edition).
Deut. = Deuteronomy.
Dict. = Dictionary or dictionnaire.
dittogr. = dittography.
D.V. = Douay Version.

E = Elohist.
Ecclus. = Ecclesiasticus.
edit. = edition.
Eng. Tr. = English translation.
Ephes. = Epistle to the Ephesians.
Esdr. = Esdras.
espec. = especially.
Est. = Book of Esther.
Ex. = Book of Exodus.
explan. = explanatory.
Ez. (Ezec.). = Prophet Ezechiel.

ff. = following.
fem. = feminine gender.
fig. = figurative.

Gen. = Book of Genesis.

H = Code of Holiness.
Hab. = Prophet Habacuc.
hapax leg. = only occurs once.
Heb. = Hebrew text or language; or, Epistle to the Hebrews.
Hiph. = Hiphil part of the verb.
Hithp. = Hithpael part of the verb.

imperf. = imperfect (tense).
imv. = imperative.
infin. = infinitive.
interpr. = interpretative.
Intro. = Introduction.
Is. = Prophecy of Isaiah.

J = Jehovist.
Jer. = Prophecy of Jeremias.
Jo. = St John's Gospel.
Jos. = Book of Josue.
J. Th. S. = Journal of Theological Studies.
Ju. = Book of Judges.
juss. = jussive.

K = Book of Kings.
Kt. = Kethibh.

Lam. = Lamentations of Jeremiah.
lit. = literally.
Lk. = St Luke's Gospel.
loc. cit. = loco citato.
Lev. = Leviticus.
LXX = The Septuagint Version.

Mac. = Book of Machabees (Maccabees).
Mal. = Prophecy of Malachias (Malachi).

masc. = masculine gender.
M.B. = Manuel Biblique of Vigouroux (edition 13).
Mich. = Prophecy of Micheas (Micah).
Mk. = St Mark's Gospel.
MS., MSS. = Manuscript or manuscripts.
M.T. = Massoretic Text.
Mtt. = Gospel of St Matthew.

neg. = negative.
Niph. = Niphal part of the verb.
N.T. = New Testament.
Nu. = Book of Numbers.

obj. = object.
obs. = observation.
op. = opus, opera.
op. cit. = opere citato.
orig. = original, originally.
O.T. = Old Testament.

P = Priestly Code.
p., pp. = page, pages.
Par. = Paralipomenon (Chronicles).
parall. = parallel, parallelism.
paraphr. = paraphrase.
partic. = participle.
pass. = passive.
perf. = perfect (tense).
pers. = person.
Pesh. = Peshitta (Syriac) Version.
Pet. = Epistle of St Peter.
P.G. = Patrologia Graeca of Migne.
P.L. = Patrologia Latina of Migne.
plur. = plural number.
Praef. = Preface.
prep. = preposition.
prob. = probably.
Prov. = Book of Proverbs.
Ps., Pss. = Psalm, Psalms.
Psalt. = Psalter.

Qr. = Qere.

R = Psalterium Veronense.
R. B. = Revue Biblique.
rel. = relative pronoun.
Rom. = Epistle to the Romans.
R.V. = Revised Version.

Sam. = Book of Samuel.
sing. = singular number.
Soph. = Prophecy of Sophonias (Zephaniah).
sq., sqq. = following (verses or pages).
St = Saint.
St Jer. = St Jerome's Hebrew Psalter.
subj. = subject.
subst. = substantive.
Sym. = Symmachus.

T = Psalterium Turicense.
t. = tome.
Targ. = Targum.
Theod. = Theodotion.
Thes. = Epistle to the Thessalonians.
Tim. = Epistle to Timothy.
Tit. = Epistle to Titus.
Tr. = Translation.
trans. = transitive.

U = Fragmenta papyracea Londinensia.

v., vv. = verse, verses.
var. = variant, variation.
vb. = verb.
ver. vers. = version, versions.
voc. = vocative.
Vulg. = Vulgate.

Zach. = Zacharias (Zechariah).

ℵ = Codex Sinaiticus.
‖ = parallel.
= equals, equivalent.
[ ] enclosing a *Hebrew* word indicates that the form within the brackets is not actually found.

A COMMENTARY ON THE PSALMS

CHAPTER I

HEBREW POETRY

FROM the earliest times the Hebrews cultivated both profane and religious poetry. References to the profane poetry are found in the Old Testament. The harlot's ditty in Is. xxiii 16 is perhaps the best specimen; other examples are the Song of Lamech (Gen. iv 23, 24), the Song of the Well (Nu. xxi 17, 18), " Come ye to Heshbon " (Nu. xxi 27-30), and the poetic riddles in Ju. xiv 14, 18, xv 16.

The religious poetry of the Hebrews is found especially in the poetical books of the Old Testament—Psalms, Proverbs, Job, Canticle of Canticles, Lamentations. This poetry is lyric—the expression of the poet's own thoughts and sentiments. Epic and dramatic verse seem to have been unknown.[1]

PARALLELISM.—Hebrew poetry has a regular rhythm, but not rhyme. Its distinctive feature is parallelism, or balance of thought. The one thought is repeated generally by a couplet, but sometimes by a triplet or quatrain.[2] Thus at each hour of the Divine Office we say:

> Deus in adjutorium meum intende:
> Domine ad adjuvandum me festina (Ps. lxix 2),

where, in a couplet, each line contains the same petition, but in different yet corresponding words.

[1] Some writers have thought that the Book of Job is dramatic. But the prologue and epilogue which give dramatic setting are not in verse. The poetry of the Book, iii 2-xlii 7, by itself is lyric.

[2] It is commonly stated that parallelism in Hebrew poetry was first detected and explained by Robert Lowth (1710-1787), an Anglican theologian and professor at Oxford. This honour belongs rather to a Neapolitan priest, Alessio Mazzocchi (see *Biblica*, December, 1925, pp. 424-444).

The first psalm opens with the triplet form of parallelism:

> Beatus vir, qui non abiit in consilio impiorum,
> Et in via peccatorum non stetit,
> Et in cathedra pestilentiae non sedit.

Quatrains are not so frequent and can generally be regarded as two couplets. An example is vii 13, 14:

> Nisi conversi fueritis, gladium suum vibravit;
> Arcum suum tetendit, et paravit illum:
> Et in eo paravit vasa mortis;
> Sagittas suas ardentibus effecit.

There are three established forms of parallelism—synonymous, antithetical, and synthetic.

Synonymous parallelism is the most frequent. The same thought is simply echoed, as in the couplet "Deus in adjutorium," etc.

Antithetical parallelism produces a contrast. This form is common in the Book of Proverbs, but the Psalter is not without examples—*e.g.*, Ps. xix 8, 9:

> Hi in curribus, et hi in equis:
> Nos autem in nomine Domini Dei nostri invocabimus.
> Ipsi obligati sunt, et ceciderunt:
> Nos autem surreximus, et erecti sumus.

Synthetic parallelism can hardly be called parallelism. The second member simply completes the first by adding a reason, or by logical sequence, or by mere constructional connection. Examples are numerous:

> Voce mea ad Dominum clamavi;
> Et exaudivit me de monte sancto suo. (iii 5.)

> Salvum me fac, Deus,
> Quoniam intraverunt aquae usque ad animam meam. (lxviii 2.)

> Prope est Dominus omnibus invocantibus eum:
> Omnibus invocantibus eum in veritate. (cxliv 18.)

Of course, all these three forms of parallelism may be found in one psalm.

Some commentators discover other forms of parallelism—"introverted" (*e.g.*, Ps. xxxiii 16-20), "emblematic" (*e.g.*, Ps. cxxiii 6-8), "stairlike" or "climatic" (*e.g.*,

Ps. cxx)—but these are not so well established as the three kinds we have mentioned above.

Is parallelism essential to Hebrew poetry? The answer is in the affirmative if we consider that synthetic parallelism is so elastic that it may be made to embrace any sequence of construction or thought in members of a verse, but in this case it is difficult to see where there is real parallelism. Take the couplet:

> Ego autem constitutus sum rex ab eo
> Super Sion montem sanctum ejus (ii 6),

which is sometimes given as an example of synthetic parallelism. Can these two lines be said to be "parallel" in any real sense, or is there any "parallel" thought expressed in them? It does not seem so. Hence, in spite of the opinion of some writers, it would appear that parallelism is not essential to Hebrew poetry, though undoubtedly it is its chief feature.

Parallelism often enables the textual student to decide which is right among conflicting readings. The textual observations that accompany the psalms in this commentary often illustrate this value of parallelism. Here it will suffice to adduce two examples. In Ps. iii 8, the Douay Version, following the Vulgate and the Septuagint, reads:

> Thou hast struck all them who are my adversaries *without cause:*
> Thou hast broken the teeth of sinners;

but in the Hebrew Bible, the Syriac text, the Targum, and St Jerome's Hebrew Psalter we find:

> Thou hast struck all who are my adversaries *on the cheek:*
> Thou hast broken the teeth of sinners.

Which reading is correct—"without cause" or "on the cheek"? The parallelism decides the question in favour of the latter:

Thou hast struck	on the cheek	all my adversaries:
Thou hast broken	the teeth	of sinners.

The second example can be Ps. lxxv 3:

> And His place is *in peace:*
> And His abode in Sion.

So reads the Douay Version following the Vulgate, which in its turn follows the Septuagint, reading a Hebrew word *Shalom*="peace." But the Massoretes, Aquila, and St Jerome read *Shalem*, the proper name for Jerusalem; hence:

> And His place is in (Jeru)salem:
> And His abode in Sion.

Obviously, from the parallelism, this reading is correct.

METRE.—Is Hebrew poetry written to metre? St Jerome not only says that it is, but further declares that this metre is the same as that found in Greek and Latin verse. What he means by this is not clear. He does not illustrate his theory. Indeed, it would appear from his statements that he is simply following the dicta of other writers. Thus, after remarking that the poetical parts of Job "hexametri versus sunt, dactylo spondaeoque currentes," he adds: "Quod si cui videtur incredulum, metra scilicet esse apud Hebraeos, et in morem nostri Flacci, Graecique Pindari, et Alcaei, et Sappho, vel Psalterium vel Lamentationes Jeremiae vel omnia ferme Scripturarum cantica comprehendi, *legat Philonem, Josephum, Origenem, Caesariensem Eusebium, et eorum testimonio me verum dicere comprobabit*" (*Praef. in Job*, P.L., t. 28, col. 1140). Again, in his preface to the second book of the Chronicle of Eusebius he writes: "Denique quid Psalterio canorius, quod in morem nostri Flacci, et Graeci Pindari, nunc iambo currit, nunc Alcaico personat, nunc Sapphico tumet, nunc semipede ingreditur? . . . Quid perfectius Job? Quae omnia hexametris et pentametris versibus, *ut Josephus et Origines scribunt*, apud suos composita decurrunt" (P.G., t. 19, col. 314).

I have not been able to consult Origen.[1] Eusebius clearly states that the Canticle of Moses and Ps. xviii are written in what the Greeks call heroic verse of hexameters, and that other Hebrew poetry contains trimeters and tetrameters (P.G., t. 21, col. 852).

Josephus declares that Moses wrote the canticles (Ex. xv; Deut. xxxii) in hexameter verse, and that David composed psalms "in various kinds of metre," some trimeters and some

[1] Drum (in *Cath. Encyc.*, xii 541) quotes Cardinal Pitra, *Analecta Sacra*, ii 341. I have not seen this work.

pentameters (*Ant.*, ii 16, 4, iv 8, 44, vii 12, 3). Philo does not appear to say more than that Moses learnt laws of metre and harmony from the Egyptians (*De Vita Mosis*, edit. Mangey, ii 84).

Now none of these writers have by examples, or other method of proof, demonstrated the existence of metre in the proper sense of the word. Not improbably they simply meant that the lines in Hebrew poetry contained five or six significant words and that generally there was a break after the third word. In this sense their "metre" was 3 : 3 or 3 : 2. Prolonged and searching examination in modern times has proved beyond doubt that Hebrew poetry, unlike classic Latin and Greek, is not to be measured by feet.

Eusebius, however, speaks of the number of *syllables* in the Canticle of Moses and in Ps. cxviii, and in modern times a theory of Hebrew metre, based not on quantity, accents, or feet, but on the counting of syllables, was advanced by a Catholic scholar, Dr. Gustav Bickell (*Carmina V. T. Metrice*, 1882). This led to the conclusion that Hebrew metre was identical with Syriac, and (as the Syriac language is a branch of the Aramaic) that Hebrew poetry was the same as Aramaic. It is rather curious that, on grounds quite apart from those of metre, Professor Naville has put forward the hypothesis that the Psalms were originally written in Aramaic (*Text of the Old Testament*, p. 73, 1915). If this could be demonstrated, Bickell's theory might acquire new importance, but, unfortunately, Naville's evidence for his hypothesis is almost nil.

Nowadays the favourite theory of Hebrew metre is that it is based on the *accent*. We do not propose to discuss the matter here, because up to the present time no system of metre even according to accentuation has received general acceptance. Each writer on the subject has his own ideas on what syllables should be accented and what do not take an accent. It can be said to-day, as Professor George Adam Smith said in 1910, that "we are still far from fully understanding the rules of Hebrew accentuation. . . . With regard to monosyllabic particles and some nominal constructions the practice appears to have varied, even within

the same poem." And again: "With all this we must remember that we do not yet know everything about the disposition of the accents or stresses in the early poetry of Israel. The fact that modern reconstructions of the metre vary from each other and are even inconsistent with themselves in answering such questions, proves how much we have still to learn about Hebrew metres. The zeal, manifest in many recent reconstructions of Hebrew verse, to reduce the lines to strict metre and the parallelism to absolute symmetry, seems to me, in the light of what we know about Semitic and other poetries, to be unscientific, and in the shadow of what we do not yet know, to be precarious. I cannot follow the Symmetrians" (*The Early Poetry of Israel*, pp. 12, 19, 20). More recently Professor W. Emery Barnes has pointed out *The Mischief of Metrical Theory* to the discomfort of modern metricists (*Expositor*, September, 1923).[1] Consequently, we can afford to ignore those modern methods that twist and torture the text in order to shape it into pet theories. "Attempts which have been made to reduce the Psalms to metre, instead of lending an additional ornament, merely render hideous that which is beautiful" (Margoliouth, *Relations between Arabs and Israelites*, p. 43).

An excellent survey of modern theories (up to the year 1905) on Hebrew poetry is given in *Criticism of Systems of Hebrew Metre*, by W. H. Cobb. A system of metre founded on accentuation is plausibly set forth by Father Zapletal, O.P., of the University of Fribourg in *De Poesi Hebraeorum* (pp. 27 ff).

All, therefore, that we can say for certain at present is that there is rhythm in Hebrew verse. This rhythm is in the balance of thought rather than of sound or accent. Further, the number of words in the lines of a poem is usually the same. Sometimes there is an evident cesura

[1] The reply to this article only shows more clearly that the modern theories will not stand. Professor T. H. Robinson writes: "It is still possible that there may be something to be said in favour of a cautious acceptance of the modern position, always remembering that no finality has yet been reached, and that all efforts at securing a valid system of Hebrew metrics must be regarded as tentative" (*Metre and Textual Criticism*, Expositor, April, 1924, p. 269).

in the lines. This is obvious, for example, in the Kinah or "dirge" measure (3 : 2) found in the Lamentations of Jeremiah. Here, we find "a peculiar limping rhythm, in which the second member, as it were, dies away and expires" (Hastings, Dictionary of the Bible, iv, art. *Poetry*). There is only one example of it in the Psalter—viz., Ps. xviii 8 ff., where, peculiarly enough, the verses are not elegiac.

Strophical Arrangement.—Hebrew poems are generally made up of strophes or stanzas. As, however, there is no division in the text itself, it is not easy at times to determine strophe from strophe. In this commentary we have divided each psalm on the principle that each strophe contains a completed train of thought.

Refrains.—In some psalms the strophical division is facilitated by the presence of a refrain. Thus Pss. xli, xlii (originally one psalm) have the refrain:

> Quare tristis es, anima mea ?
> et quare conturbas me ?
> Spera in Deo, quoniam adhuc confitebor illi:
> salutare vultus mei, et Deus meus,

which divides the psalm into three distinct strophes. Refrains are found in Pss. xli, xlii (vv. 6, 12, 5), xlv 8, 12, xlviii 13, 21, lv 5, 11, lvi 6, 12, lviii 7, 15, lxxix 4, 8, 20, xcviii 5, 9, cvi 6, 8, 13, 15, 19, 21, 28, 31, cxliii 8, 11. But not in every case does the refrain necessarily close the strophe. Sometimes the refrain varies slightly. This is due, in some instances, to textual corruption; in others the variation is intentional, just as in modern Palestinian folk-songs (see George Adam Smith, *op. cit.*, p. 14).

Sela.—Some writers have been eager to find an indication of strophical division in the peculiar word *Sela* (סֶלָה). True it is that this word usually occurs at the end of a strophe (Ps. iii is a conspicuous example), but there are exceptions to this; and the fact that hundreds of strophes conclude without *Sela* clearly seems to indicate that this word has some other significance than a distinction mark for strophes. Even in the same psalm (*e.g.*, Ps. iii) it will be found after some but not after all the strophes.

It will not be out of place to consider here the interpreta-

tions given to this mysterious word. In the Massoretic Text it is found in thirty-nine psalms with a total of seventy-one occurrences. Outside the Psalter it is met three times in Hab. iii. Elsewhere it does not occur in the Bible. The Vulgate always omits the word, though in Ps. lxi 9 it has been read as part of the line and translated " in aeternum." The Septuagint, Symmachus, and Theodotion all render it into Greek by διάψαλμα. Aquila and the Quinta give it as ἀει or εἰς τοῦς αἰωνᾶς, which is adopted by St Jerome and translated *semper*. Puzzled by the meaning of the word, St Marcella wrote to St Jerome for information. In his reply (Letter 28, P.L., t. 22, col. 433-435) he enumerates the explanations current at that time—change of metre, pause for breath, change of meaning, a musical sign. These he rejects in favour of Aquila's ἀει. To his mind, therefore, it was a kind of ejaculation akin to *Amen*. St Gregory of Nyssa gives a similar list of interpretations, but himself prefers to regard *Sela* as a rubric indicating a pause for contemplation. (*In Ps. x*, P.G., t. 44, col. 534-539; also t. 69, col. 705.)

Moderns have not succeeded in penetrating into the mystery of *Sela*. The Oxford Lexicon suggests that it indicates the place where the blessing was given, insomuch as it is found in the third and eighteenth of the *Shemoneh 'Esreh* or eighteen liturgical benedictions. But a glance at the places where *Sela* occurs shows that this explanation can hardly be correct. Why, for example, should Ps. iii or Hab. iii be interrupted by three blessings ?

Ewald thought that *Sela* meant "loud"; Cheyne considered it to be a textual corruption. More recently Emery Barnes has contended that its insertion marked a difficulty of text or interpretation (*J. Th. S.*, July, 1917). But the most satisfactory solution up to the present is that proposed by Père Parisot in Vigouroux's *Dictionnaire de la Bible* (t. 5, col. 1573-78), where it is maintained that *Sela* is *a musical rubric denoting an interlude*. This solution has the support of the Greek translation διάψαλμα, and it is confirmed by the fact that in Ps. ix 17 *Sela* is found with another word, *Higgayon*—a musical term (*cf.* Ps. xci 4). Further, this interpretation held good in the days of Origen, as the

letter of St Jerome quoted above gives us to understand.

Rhyme.—Had the Hebrew poets desired to indulge in rhyme they would have found a wealth of material in the pronominal suffixes attached to nouns, verbs, and prepositions. The fact, therefore, that rhyme is quite unusual in the poetry of Israel, and that where it does occur it is nearly always formed by the same pronominal suffix ending two lines, seems to prove that it was not consciously employed by the poets, and demonstrates that it is not an essential element of Hebrew poetry. Some modern critics often manipulate a psalm so as to force it into rhyme—a proceeding deserving only of censure.

Alphabetical Poems.—Some Hebrew poems are acrostics, in the sense that each verse or group of verses begins with a letter of the alphabet according to its order. This method was probably introduced as an aid to memory. We are familiar with this form of poetry from hearing the Lamentations at Tenebrae—*Aleph*, *Beth*, *Ghimel*, etc. In the Psalter, each line of Pss. cx, cxi begins with a letter of the alphabet in order; similarly each distich of Pss. xxiv, xxxiii, cxliv, and each strophe of Pss. ix, xxxvi; while in Ps. cxviii each eight successive distichs have the same letter until the alphabet is complete. Outside the Psalter and Lamentations this alphabetical arrangement is found only in Prov. xxxi 10-31, the *Mulierem Fortem* or "Poem of the Virtuous Woman."

At times the alphabet is found incomplete in the Massoretic Text, but the versions occasionally give the word that supplies the missing letter. Yet this emendation is not always at hand, and one is sometimes left wondering whether the psalm is really in its original dress. For the preservation of the alphabetical construction in a Western translation of a psalm see *M.B.*, edit. 13, t. ii, § 697.

CHAPTER II

NAME, PLACE, DIVISION, CANONICITY OF PSALTER. NUMBER OF PSALMS

THE word *Psalms* comes into English from the Latin *Psalmi*, which, in its turn, is derived from the Greek Ψαλμοί, the title of the Book of Psalms in the Greek Bible. The verb ψάλλειν means to play a stringed instrument, and the noun ψαλμὸς was employed by the Greek translators to represent the Hebrew word *mizmor*, meaning *melody*. Already in the time of our Lord Ψαλμοί or Βίβλος ψαλμῶν was a title given to the Psalter (Lk. xx 42, xxiv 44; Acts i 20). The official title of the Book of Psalms in the Catholic Church is *Psalterium Davidicum* 150 *psalmorum* (Council of Trent, Sess. iv, Decr. de canonicis Scripturis).

In the Massoretic Bible the title of the Psalter is *Tehillim—i.e., Praises*, or *Hymns of Praise*. That this title is older than the period of the Massoretes (sixth to ninth century) is evident from the fact that it was known to St Hippolytus, † 230 (P.G., t. 10, col. 712), Origen, † 253 (P.G., t. 20, col. 582), and St Jerome, † 420 (P.L., t. 28, col. 1184).

PLACE IN THE BIBLE.—The Hebrews divided the Bible into three parts—the *Law*, the *Prophets*, and the *Writings* or *Hagiographa*. The Psalter belonged to the Hagiographa, and was usually the first book in that section: hence the whole of the Hagiographa sometimes was designated from its first book, *Psalms* (cp. Lk. xxiv 44). The arrangement of the books in the Greek Bible varied. In the Vulgate the Psalter follows Job.

NUMBER OF PSALMS.—In the Hebrew and Vulgate Psalters there are 150 psalms. The Greek and Syriac Versions add a further Psalm cli, celebrating the victory of David over Goliath. This Psalm cli is apocryphal. The numbering of the psalms differs in the Massoretic Text and the Greek or Septuagint Version. From this arises the disagreement between our Vulgate and Douay Versions on the one hand,

and the Protestant Psalters on the other. In this work Roman numbers indicate the Psalm in the Greek (LXX), Vulgate, and Douay Versions: the Arabic numerals are employed to indicate the Psalm in the Massoretic Text, the Authorized and Revised Versions. The difference is as follows:

LXX, Vulg., D.V.		*M.T., A.V., R.V.*
i-viii	=	1-8
ix	=	9 and 10
x-cxii	=	11-113
cxiii	=	114 and 115
cxiv and cxv	=	116
cxvi-cxlv	=	117-146
cxlvi and cxlvii	=	147
cxlviii-cl	=	148-150

It is certain that LXX, Vulg., D.V. correctly read one Ps. ix instead of two psalms (9 and 10). Hence the enumeration in the Vulgate and Douay Version should certainly be adopted, at least up to Ps. cxiii. Many modern Catholic writers now employ the Protestant enumeration. This concession is made at the expense of accuracy. It is not easy to decide whether cxiii should be one or two psalms. The Massoretic and Protestant Psalters are probably correct in reading one Ps. 116 instead of the two, cxiv, cxv; on the other hand, the Septuagint, Vulgate, and Douay are to be preferred in reading two psalms, cxlvi and cxlvii, instead of one Ps. 147. On the whole, therefore, it is more scientific to keep to the Catholic enumeration than to adopt that taken by Protestants from Massoretes. There are instances, however, where the two traditions are wrong; a conspicuous example is Pss. xli, xlii (42, 43), which, as the refrain indicates, should be read as one psalm.

It is obvious that the psalms are not arranged in the order of their composition. Origen quotes a Hebrew tradition which attributes the present order to Esdras (P.G., t. 12, col. 1076). St Hilary makes a similar statement (P.L., t. 9, col. 238).

Division of the Psalter.—The Jews divided the Psalter into five books: Pss. i-xl, xli-lxxi, lxxii-lxxxviii, lxxxix-cv, cvi-cl. Each book closes with a doxology ending *Fiat, fiat*, except the fifth book, for which Ps. cl probably forms the

conclusion. At the end of the second book is a colophon: "The praises (or 'prayers') of David, son of Jesse, are ended." If we are to believe Hippolytus (edit. Lagarde, p. 193), Epiphanius (P.G., t. 43, col. 244), and other writers, this fivefold division was made in imitation of the Pentateuch. But the Fathers, refusing to accept the title "The Five Books of Psalms," preferred that given in Acts i 20, "The Book of Psalms." Thus St Hilary writes: "Aliqui Hebraeorum eos [Psalmos] in quinque libros divisos volunt esse . . . sed nos secundum apostolicam auctoritatem Librum Psalmorum et nuncupamus et scribimus" (P.L., t. 9, col. 233). See also St Augustine (P.L., t. 37, col. 1,961).

It is not easy to say at what time the Psalter was arranged into books. The collection of psalms was in all probability a gradual process extending over considerable time, but it was completed at least before the second century B.C., when the Greek translation was published.

Some points connected with this division of the Psalter call for attention. The first is that a psalm is sometimes repeated. Thus Ps. xiii occurs in the second book as Ps. lii; Ps. xxxix 14-18 is reproduced as Ps. lxix; Ps. lvi 8-12 appears again in the fifth book as Ps. cvii 2-6, which then continues (vv. 8-12) by repeating Ps. lix 7-14. Secondly, we notice that these repetitions are accompanied with slight variations in the text. Some of these variations are evidently due to textual corruption, and serve to remind us that the sacred writing has not been miraculously preserved intact during a course of transcription; but other variations may be intentional. Thus it is certain that the divine name has been subjected to deliberate manipulation.

In Ps. xiii, for example, the name *Yahwè* occurs in verses 2, 5, 6, 7, but when the psalm is reproduced in the second book, Ps. lii, the name *'Elohim* is substituted in each verse. It would seem, indeed, that the persons who collected or edited the Psalms had special fancies with respect to the divine names. For, examining the Massoretic Text, we find that in Book I the name *Yahwè* occurs 272 times, while *'Elohim* is used but 15 times—exclusive of occurrences in titles or with a suffix. In Book II, on the contrary, *'Elohim* predominates, occurring 164 times, while *Yahwè*

is found 30 times. In Book III the distribution is almost equal—*Yahwè* in 44 places and *'Elohim* in 43. Book IV has *Yahwè* exclusively; so also Book V, except in Ps. cvii, which is a repetition of two psalms of Book II—viz., lvi and lix—and in Ps. cxliii 9. We may mention by the way that editorial manipulation of the divine names has almost certainly taken place not only in the Psalter but in the Pentateuch and other O.T. books. Any argument, therefore, based on the distribution of divine names and intended to throw light on the *original* composition and authorship of O.T. literature is decidedly precarious.

It would seem that the grouping of the psalms has undergone modification. At the end of the present Book II is the notice: "The prayers ('praises') of David, son of Jesse, are ended," which we may reasonably suppose to have been originally the "Finis" at the close of a collection of psalms exclusively Davidic. Yet of the seventy-one psalms that precede this conclusion, eight (xli-xlviii) are ascribed to the sons of Core (Qoraḥ), and one (xlix) to Asaph. Hence modern scholars, following Ewald, generally suggest that Pss. xli-xlix originally stood after our Ps. lxxi. In the days of Ezechias two collections especially seem to have been known, one Davidic and the other Asaphic (cp. 2 Par. xxix 30). Ezechias was probably responsible for an arrangement of psalms, for we know that he employed scribes to edit sacred writings (Prov. xxv 1). Peculiarly enough these "men of Ezechias" (Hezekiah) are said to have been engaged in "translating" the sacred writings. Finally it may be remarked that the writer of the notice at the end of Ps. lxxi could hardly have been aware of the eighteen Davidic psalms that are found in Books IV and V. Possibly, however, when this notice was written these Davidic psalms preceded it, and later were misplaced.

Canonicity.—No one has ever questioned the canonicity of the 150 psalms in the Hebrew and Latin texts.

CHAPTER III

THE TITLES OF THE PSALMS

THE majority of the psalms have titles, though there is often disagreement between the Massoretic Text and the various versions, both as to the existence and the wording of several of these titles. Even the Vulgate differs at times from our existing Septuagint manuscripts.

These titles sometimes express the kind of poem to which the psalm belongs, sometimes they mention a person's name, sometimes the occasion of the psalm, sometimes a liturgical or musical rubric. Very seldom is all this information given with one psalm. Psalms that have no title are called *anepigraphical;* those that omit the name of the author are called *orphan* psalms.

With regard to these titles we may propose three questions: (1) What are their meanings? (2) Are they part of inspired Scripture? (3) What value have they?

The following terms are used to designate the kind of psalm:

(1) מִזְמוֹר, LXX ψαλμός, Vulg. *psalmus*, appears fifty-seven times in M.T. Elsewhere it is found only in the Hebrew text of Ecclus. xlix 1: "The name of Josiah is as sweet-smelling incense . . . and as *music* at a banquet of wine." We may translate: "a psalm."

שִׁיר, LXX ᾠδή (usually), Vulg. *psalmus* (*cantici*), occurs in seventeen titles, and as שִׁירָה above Ps. 18 (xvii). It is the common word for "song."

שִׁיר הַמַּעֲלוֹת, LXX ᾠδὴ τῶν ἀναβαθμῶν, Vulg. *canticum graduum*, is at the head of fifteen successive psalms, cxix-cxxxiii. The meaning of this title is disputed. Some writers —basing their idea on a passage in the Talmud which draws a parallel between these psalms and the fifteen steps that led from the court of the women to that of the men in Zoro-

babel's temple—suppose that the title is derived from the custom of reciting these psalms on the temple steps. Others say that the title refers to the " ascending " structure of these psalms—one idea leading up to another. This theory is satisfactory for Ps. cxx in particular; but a certain amount of violence is required to make the other " gradual " psalms conform to it. The best explanation seems to be that these psalms are called " gradual " or " songs of ascents " because they were sung by the Israelites when they were " going up " to Jerusalem for the annual festivals (*cf.* 1 K. i 3; Is. xxx 29; Ps. cxxi 4).

מַשְׂכִּיל, LXX συνέσεως or εἰς σύνεσιν, Vulg. *intellectus* or *ad intellectum*, is found thirteen times. Its meaning is obscure because the verb from which it is derived has more than one significance: hence " didactic poem," " skilful poem," " artistic poem," and " a meditation " have all been suggested. We will simply transliterate—" a maskil."

מִכְתָּם, LXX Στηλογραφία, Vulg. *tituli inscriptio*, is found above Pss. xv, lv-lix. St. Jerome, following Aquila and Symmachus, made *two* words out of it and so translated " humilis et simplex." Many moderns render it " a golden psalm," though Conder in *Murray's Bible Dictionary* (*sub* " Writing ") suggests that the Septuagint gives the true meaning—viz., " for tablet writing," thereby " indicating that these psalms were also originally on tablets." More recently, Professor S. Langdon, in a valuable article on *Babylonian and Hebrew Musical Terms* (*Journal of Royal Asiatic Society*, April, 1921, pp. 170-191), gives a probable opinion that *miktam* denotes a wind instrument similar to a pipe; yet, peculiarly, in a footnote on the same page (184) he remarks: " Philologically *miktam* corresponds to the Babylonian *naktamu*, lid, metal cover for a vessel, and the Hebrew word may denote an instrument of percussion like the tambourine or cymbal." The true solution may be that of Agellius, who tells us to read מִכְתָּב " writing " (cp. Is. xxxviii 9, " Writing of Ezechias "). Certainly the letters *beth* and *mem* are easily assimilated. But with all this uncertainty we will transliterate where the word occurs.

שִׁגְיוֹן is found only with Ps. vii. The LXX has simply

ψαλμὸς. Symmachus and Theodotion give ψαλμὸς ὑπὲρ ἀγνοίας, and Aquila ἀγνόημα—so St Jerome "ignoratio." Moderns can find no satisfactory explanation of the term: Langdon (*op. cit.*, p. 176), however, says that it is "a loan-word from *šiqû*, and likewise denotes a liturgical penitential psalm as the contents of Ps. vii prove." So also G. R. Driver in *J. Th. S.*, July, 1922, p. 409.

תְּפִלָּה, above five psalms, is rightly translated by Vulgate as "oratio."

תְּהִלָּה, found only with Ps. cxliv, is also correctly given as "laudatio." The plural *Praises* is the Jewish title for the whole Psalter.

לַמְנַצֵּחַ, though placed above no less than fifty-five psalms, is only found elsewhere in Hab. iii 19. The LXX gives εἰς τὸ τέλος, and the Vulgate "in finem," as though the word was identical with or meant the same as לָנֶצַח, "for ever." Aquila, Symmachus, Theodotion, and St. Jerome all adopted the Aramaic meaning of the word —viz., "victory" or "victor," St Jerome "victori." Modern writers generally translate "For the choirmaster" or "For the musical director," because the word is found in 1 Par. (Chronicles) xxiii 4; 2 Par. ii 2, 18, xxxiv 12, 13; 1 Esdras iii 8, 9, having the meaning *overseers, superintendents, directors*. Where the verb occurs in 1 Par. xv 21, the Douay Version taken from St Jerome's Vulgate reads: "and Mathathias . . . sung a song of *victory*," where the Revised Version gives: "and Mattithiah . . . with harps to *lead*." In our commentary we follow the modern interpretation, but do not regard this meaning as established beyond doubt. The question then arises: What is implied by this title? It cannot mean that the choirmaster or musical director wrote these psalms, for (1) full often in the same title the psalm is attributed to David, and (2) no one imagines that the author of these psalms wrote also Hab. iii, where, in verse 19, the same expression is found. But the exact meaning of the expression remains uncertain. Possibly the sense is that the psalms which have this title were especially choir hymns, and consequently written "for the choirmaster" or entrusted to him for

their musical setting.[1] Among modern commentators there is a theory to the effect that this title indicates that the psalms belonged to a collection known as the musical director's collection. But are we to suppose, then, that the third chapter of Habacuc also belonged to this collection? It is further postulated that there was also a Davidic collection, and that some psalms belonged to both the Davidic and the choirmaster's collection. But we shall see later that this "Davidic collection" is a gratuitous invention.

Seven times we meet the title בִּנְגִינוֹת or עַל־נְגִינַת, LXX ἐν ὕμνοις and (Ps. iv) ἐν ψαλμοῖς, Vulg. *in carminibus*, St. Jer. *in psalmis*. The Hebrew root means "play on a stringed instrument"; so we translate: "on stringed music" (cp. Lam. v 14).

At the head of Ps. v, and there alone, we read אֶל־הַנְּחִילוֹת, which the Vulgate, following the Septuagint and Theodotion, translates: *pro ea quae haereditatem consequitur*, a rendering not far removed from that of Aquila, Symmachus, and St Jerome—viz., *super* (al. *pro*) *hereditatibus*. All these connect the word with נָחַל, "inherit." Some moderns, however, connect it with חָלִיל, "a flute"; but this is no more than a conjecture. Consequently, at the head of Ps. v we simply transliterate the Hebrew title.

In the title of Ps. xlv (46) is read עַל־עֲלָמוֹת. As the LXX connected the word with עלם, "hide," we get in the Vulgate *pro arcanis*. Symmachus has ὑπὲρ τῶν αἰωνίων. St Jerome, following Aquila, connected the word with עַלְמָה, "a young woman"; hence *pro juventutibus*. Probably, then, as Agellius suggests, the meaning is "for maidens' voices"—*i.e.*, "soprano." The term occurs also in 1 Par. xv 20. Professor Langdon (*op. cit.*, p. 181), however, maintains that it is "the name of a kind of lyre, but Assyrian has not yet furnished an explanation."

On a feast of many martyrs we sometimes recite one of the homilies of St Ambrose (III Nocturn, second place) in which he says: "Pro octava enim multi inscribuntur

[1] Another possible interpretation is: "For the leader (of the singing")—*i.e.*, the soloist.

Psalmi," whereupon he draws a mystical meaning after the manner of interpretation in his day.[1] Actually "pro octava" is found only above Ps. vi and xi. The corresponding Hebrew עַל־הַשְּׁמִינִית occurs also in 1 Par. xv 21: "and Mathathias . . . sung a song of victory *for the octave* upon harps." The word seems clearly to be connected with the Hebrew for "eight." Probably, as Langdon (*ibid.*) states, the reference is to an eight-stringed or eight-note instrument.

Pss. viii, lxxx, lxxxiii (8, 81, 84) have עַל־הַגִּתִּית, translated ὑπὲρ τῆς γετθίτιδος by Theodotion. Moderns generally suppose a reference to a Gittite musical instrument or tune—*i.e.*, one connected with the Philistine city of Gath. But the LXX, Symmachus, St Jerome, and the Vulgate all derive from גַּת, "a winepress": hence *pro torcularibus*. We prefer this second explanation, but cannot regard it as certain. Agellius, following Theophylactus, suggests, not without reason, that this title indicates that the psalm was proper for the Feast of Tabernacles (Ex. xxiii 16; Lev. xxiii 34; John vii 37). This was the most joyous of Jewish festivals. The events celebrated were Exodus from Egypt, the giving of the Law, and the gathering in of the fruits of the year. How these events are commemorated in Pss. lxxx, lxxxiii is shown in the Commentary. While the people were in booths made of boughs of trees during the festival, the starry nights would call forth Ps. viii; moreover, the first chapter of Genesis, on which this psalm is based, was part of the Scripture specially chosen for this feast.

Although some commentators suppose a reference to a musical instrument by the title עַל־יְדוּתוּן at the head of Pss. lxi (62), lxxvi (77)—Vulgate *Idithun*—far more probably it refers to one of David's cantors mentioned in 1 Par. xvi 41. Hence the *Oxford Hebrew Lexicon* gives: "after the manner of (the choir of) Yedhuthun." The word לִידוּתוּן above Ps. xxxviii (39) probably means the same.

No final solution is at hand for עַל־מוּת לַבֵּן (Ps. ix).

[1] This mystical meaning is discussed by Vaccari, *Verbum Dnī*, May, 1926, pp. 143-146.

The Vulgate, following the LXX, gives *pro occultis* (*filii*)—*i.e.*, עַל־עֲלֻמוֹת as in xlv (46) 1. Symmachus read the same consonants as LXX, but derived from עַלְמָה, "a maiden." Hence it is suggested that the title means "for maidens' voices"—*i.e.*, "soprano." But what of לִבֵּן?

Above Ps. xxi (22) is עַל־אַיֶּלֶת הַשַּׁחַר, Vulg. *pro susceptione matutina*, St Jer. *pro cervo matutino*. Moderns conjecture that the psalm was to be sung "to the tune of The Hind of the Morning." This is not very satisfactory. By a simple correction Agellius makes the phrase intelligible. Instead of אַיֶּלֶת he reads עֲלוֹת. The expression then means: "at break of dawn" (cp. Gen. xxxii 24 [Heb. 25]; Ju. xix 25; 1 K. ix 26, etc.).

Above Pss. xliv, lxviii (45, 69) is עַל־שֹׁשַׁנִּים, which the Vulgate from the LXX translates *pro iis qui commutabuntur*, thus regarding the word as a participle of שָׁנָה, "change." But St Jerome has *pro liliis*, thus connecting the title with the Hebrew word for "lily." Some, therefore, say that these psalms were to be sung to a tune called "The Lilies"; others suppose that the music was to be played on lily-shaped instruments. Very probably Professor Langdon is right when he connects the word with the Babylonian *šuššan*, meaning one-third; hence an instrument of three notes (C, E, G), "probably the curious pipe fashioned in the form of an ox head and found at Babylon" (*op. cit.*, p. 180). Equally probable, however, may be the solution offered by Agellius—viz., that ששנים is a corruption of משנים, the "second choir" mentioned in 1 Par. xv 18. The same title is at the head of Ps. lxxix (80), but with אֶל as the preposition; moreover, שׁוֹשַׁן in Ps. lix (60) is probably the same word: indeed, the LXX and St Jerome seem to have read the plural there also. In these two psalms the expression is followed by עֵדוּת, "testimonium" (St Jer.). This word is a mystery. The Vulgate does not read it above Ps. lix; but LXX has ἔτι there (*i.e.*, עד instead of עדות), though μαρτύριον in Ps. lxxix. Agellius suggests that these psalms may have been written to commemorate victories,

and he quotes Ps. lxxx 6: "*Testimonium* in Joseph posuit illud."

Another inexplicable title is that of Ps. lv (56). It reads עַל־יוֹנַת אִלֶּם רְחֹקִים, which the Vulgate from the LXX gives as *pro populo qui a sanctis longe factus est.* St Jerome after Aquila has *pro columba muta eo quod procul abierit* (*David*). Modern conjectures include: "to the tune of The Silent Dove of Them that are Afar off"; "to the tune of The Dove of the Distant Terebinths"; "to the modulation of the dove"—*i.e.*, "pianissimo." These are all uncertain.

At the head of Pss. lvi-lviii (57-59) and lxxiv (75) the Latin *ne disperdas*[1] corresponds to the Hebrew אַל־תַּשְׁחֵת. Moderns give an interpretation current when Agellius wrote—viz., that these psalms were to be sung to a tune entitled "Destroy not." It is suggested that reference may be made to this tune in Is. lxv 8. But hardly one tune would suit these four dissimilar psalms. Perhaps the title is a simple notice for the preservation of the psalm.

The Vulgate simply transliterates as *pro Maeleth* the words עַל־מַחֲלַת above Ps. lii (53). St Jerome, following Symmachus and Aquila, reads מְחוֹלָת, "a dance"; but there is nothing in the psalm to suggest a dance or dance-music. The *Oxford Hebrew Lexicon* thinks that it refers to the name of a tune, but adds that the meaning is "dubious." This same expression is found in Ps. lxxxvii (88), followed by לְעַנּוֹת, which may mean "for chanting as a response"; hence the Vulgate *ad respondendum.* St Jerome has *ad praecinendum.*

Some of the titles already considered may have had liturgical significance. There are others, however, that undoubtedly refer to the place the psalms occupied in the public worship. These are the following:

Ps. xci is assigned by its title for Sabbath-day worship.[2] The Septuagint, Vulgate, and Mishnah (*Tamid* vii 4) appoint Ps. xxiii to the first day of the week, Ps. xlvii to the second

[1] *ne corrumpas* in lxxiv.

[2] Perhaps for this reason it is recited at Lauds on Saturdays.

day, Ps. xciii to the fourth day, and Ps. xcii to the day before the Sabbath. The Mishnah further assigns Ps. lxxxi to the third day and Ps. lxxx to the fifth day, the Old Latin Version supporting this latter. According to the Septuagint and Vulgate Ps. xxxvii is also a Sabbath-day psalm.

The title לְהַזְכִּיר, LXX εἰς ἀνάμνησιν, Vulg. *in rememorationem*, above Pss. xxxvii, lxix is probably a reference to the liturgical sacrifice of the *minḥa*, the offering of bread sometimes accompanied with wine (Nu. v 26, xxviii 7; Lev. ii 2, 9, 16, vi 8). In the Greek text of Lev. xxiv 7 we find εἰς ἀνάμνησιν exactly as in these titles. It is interesting to notice that when our blessed Lord instituted the Sacrifice of Calvary under the appearances of bread and wine, he told the disciples to celebrate that sacrifice "as my memorial"—εἰς τὴν ἐμὴν ἀνάμνησιν (Lk. xxii 19; 1 Cor. xi 25).

לְתוֹדָה, LXX εἰς ἐξομολόγησιν, Aquila and St Jer. εἰς εὐχαριστίαν, Vulg. *in confessione*, is found with Ps. xcix (100). Many commentators think that it has reference to the thanksgiving sacrifice (Lev. vii 12). Another suggestion would be that this psalm was to be sung by the choir of them that give thanks (see 2 Esdr. xii 31, 37, 39). A third interpretation would be simply that the psalm was "for thanksgiving" or "for praise-giving." חֲנֻכַּת הַבַּיִת—*i.e.*, "dedication of the house"—will be discussed when we come to Ps. xxix (30), where it is found (see p. 239).

At the great Jewish festivals Pss. cxii-cxvii (113-118) were sung. This group forms the "Hallel," or Psalms of "Praise." Each of these psalms has a superscription: "Hallelu-yah"—*i.e.*, "Praise ye Yah." Other psalms outside the Hallel have the same title.

The expression לְלַמֵּד, lit. "to teach," Vulg. *in doctrinam*, occurs only above Ps. lxi (60). Its precise meaning is uncertain. It may be a direction for the teachers of music, of whom we find mention 1 Par. xxv 7 (cp. 2 K. i 18).

Perhaps the most important superscriptions are those that give a proper name; for questions concerning the date and authorship of psalms centre round the interpretation given to these titles. Prefixed to them is the preposition

lamed which the earlier grammarians named *lamed auctoris*. Now the primary meaning of this preposition is *to* or *for*, thus corresponding to the Latin dative. But it can also mean *belonging to* or *of*, as the genitive in Latin, as, *e.g.*, Ps. xxiii, *Domini est terra*. Can it further denote authorship? Yes. Hab. iii 1 certainly means "A prayer composed by Habacuc," and Is. xxxviii 9 means "A writing of Ezechias." So when we find this preposition before the name of David at the head of a psalm, the natural meaning is that this psalm was written by David. The critical interpretation which would have us read *le David* as "(a psalm) belonging to a collection known as David's" is a mere shuffle. Nowhere else has *lamed* this queer significance. Are we to believe that Ps. lxxxix is one out of a collection of psalms known as Moses'; or that Ps. lxxxvii belongs to a collection known as Heman's, or that the two psalms lxxi and cxxvi belong to a collection known as Solomon's Psalter? No, the preposition must be given its right meaning and not be twisted on the ground that "it is evident from the internal character of these psalms, with a few possible exceptions, that David could not have written them" (Briggs, p. lxi). We shall say something about this "internal character" later on.

It is argued that this *lamed* is found in some psalms before the words "the sons of Core (Qoraḥ)," and we are asked: "How can a body of men be described as 'author' of any one psalm?" To this we reply first that, supposing that *lamed* does not designate authorship in this case, there is no reason why it should be interpreted as 'belonging to a collection known as the sons of Qoraḥ's collection': for *lamed* has other well-established meanings. Thus, for example, we might translate by "for the sons of Qoraḥ (to sing)." But there is this great difference between ascribing a psalm to David and to "a body of men" known as the sons of Qoraḥ—namely, that there was only one David, while the musical guild of the family of Qoraḥ extended through generations (1 Par. xxv 4-8; 2 Par. xx 19). At different times members of this musical guild would have composed psalms and have preserved the reputation of the Qorahites as liturgical composers by singing the hymns entitled "Of

the sons of Qoraḥ"; but there was no musical guild of the family of David.

Appeal against the *lamed auctoris* is also made to certain Phoenician coins on which is read *le Sidonians—i.e.*, belonging to the Sidonians (see *Oxford Hebrew Lexicon*, p. 513). But surely there is a vast difference between "a Sidonian coin" or "a coin belonging to the Sidonians" and "a psalm—not belonging to David—but belonging to a collection known as David's"!

In the Massoretic Text seventy-three psalms bear David's name. The LXX and Vulgate give fourteen more. Some of these psalms add some incident in the life of the royal Psalmist. Thus Ps. iii: "A Psalm of David when he fled from his son Absalom"; Ps. vii: ". . . . which he sang to Yahwè because of the words of Kush son of Yemini"; Ps. xvii: "Of David the servant of Yahwè, who spoke unto Yahwè the words of this canticle on the day Yahwè delivered him from the hand of all his enemies, and from the hand of Saul; Ps. xxxiii: "Of David, when he changed his countenance [so Vulgate and LXX] before Abimelech who drove him away, and he departed"; Ps. l: "A Psalm of David, when Nathan the prophet came unto him after he had gone in to Bersabee"; Ps. li: "A maskil of David, when Doeg the Edomite came and announced to Saul and said to him: David is come to the house of Aḥimelech"; Ps. liii: "A maskil of David, when the men of Ziph came and said to Saul: Is not David hidden with us?"; Ps. lv: ". . . . when the Philistines took him in Gath"; Ps. lvi: ". . . . when he fled from Saul into the cave"; Ps. lviii: ". . . . when Saul sent, and they watched the house to kill him"; Ps. lix: ". . . when he fought against Aram Naharayim and Aram Soba, and Joab returned and smote Edom in the valley of Melaḥ twelve thousand men" [Vulg. "when he set fire to Mesopotamia of Syria and Sobal . . . and smote Idumea in the valley of the salt-pits twelve thousand men"]; Ps. lxii: "A Psalm of David when he was in the wilderness of Juda" [Vulg. "Edom"]; Ps. cxli: ". . . . when he was in the cave."

There is no need to suppose that these psalms were put in writing at the very moment when the incidents recorded

in these titles took place. They are rather commemorative poems written after the events and associated with these events chiefly by dedication. Thus it is not even necessary, in all cases at least, to search the psalms for allusions to the circumstances narrated in the titles.

Other proper names found in the superscriptions are those of Moses (Ps. lxxxix), Solomon (lxxi and cxxvi), the " sons of Qoraḥ (Core) " (xli-xlviii, lxxxiii, lxxxiv), Heman (lxxxvii), Ethan (lxxxviii) and Asaph (xlix, lxxii-lxxxii). The title " Yedhuthun " (Vulg. " Idithun ") has been considered above. The Vulgate and some MSS. of the Septuagint mention both David and Jeremias in connection with Ps. cxxxvi. The prophets Aggaeus and Zacharias are found in the Vulgate Ps. cxlv and in the Septuagint cxlv-cxlviii. David, Jeremias, and Ezechiel are mentioned by the Vulgate in connection with Ps. lxiv, and David and the sons of Jonadab with Ps. lxx. The explanation of these combinations of names will be considered in the Commentary.

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(2) The next question is: Are these titles part of inspired Scripture ? Some of the Fathers seem to have answered in the affirmative; see St John Chrysostom (*De Compunct.*, ii 4, P.G., t. 47, col. 415), St. Augustine (*In Ps. cxxxix*, P.L., t. 37, col. 1804), Theodoret (*In Ps. Praef.*, P.G., t. 80, col. 864). Leontius Byzantinus counts among the errors of Theodore of Mopsuestia that he denies all authority to the titles. But though the titles certainly have some authority there seems no compelling reason to regard them as inspired. Inspiration, according to the Council of Trent, extends to the Books and all their parts " prout in Ecclesia catholica legi consueverunt." Now, though the superscriptions are found in the official Vulgate, yet it has not been the Catholic custom to read them with the psalms. Indeed, if *Sela* is classed among the titles, one of them is unknown to the Latin Vulgate. Further, in the list of the inspired books we read: " Psalterium Davidicum 150 Psalmorum." It is the psalms, therefore, that are inspired and not the superscriptions attached to them.

Nevertheless, though not inspired, these titles are not

without value. Hence our third question: What value have these titles ?

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(3) The titles are valuable, first because of their *antiquity*. This the Biblical Commission would have us bear in mind, for in the second paragraph of its reply of May 1, 1910, it answers in the affirmative the following question:

" From the agreement of the Hebrew text with the Alexandrian Greek text and with other ancient versions, can it be rightly argued that the titles prefixed to the psalms in the Hebrew text are older than the version known as the Septuagint, and that consequently they owe their origin, if not directly to the authors of the psalms, at least to very ancient Jewish tradition ?"

Now from their venerable antiquity it follows that these titles deserve respectful consideration and should not be treated as of no account. Hence the third paragraph in the same reply reads:

" Can the aforesaid titles of the psalms, witnesses of Jewish tradition, be prudently called into question when there is no serious reason for doubting that they are genuine ?" And this time the answer is in the negative.

The " ancient versions " referred to in the former of these paragraphs are (besides the Alexandrian Greek text known as the Septuagint) the Targum, the Peshitta (or Syriac Version), and the Greek translations made by Aquila, Symmachus, and Theodotion. Of these versions we shall speak later.

Now when a psalm-title is found in both the Septuagint and in the Massoretic (or Hebrew) Text, we may safely conclude that this title was in existence before the second century B.C.—the latest possible date for the Septuagint.

But can we go further back ? Can we say that these titles must have existed long before the second century B.C. ? We can. A brief examination of the titles in the Septuagint reveals the fact that they were a great puzzle for the translators. Why was this so ? The answer can only be that in the second century B.C. the tradition as to the meaning of these titles was, for the most part, lost. To this it has been objected that perhaps this ignorance was confined to Alex-

andria and was not felt at Jerusalem. But this is highly improbable. An account of how the Pentateuch was translated into Greek is given in the *Letter of Aristeas* (written probably *c.* 100 B.C.). This letter, a piece of Jewish propaganda work, is untrustworthy in the main, yet recent discoveries of papyri have demonstrated that in details it is often singularly accurate. There seems no reason, therefore, why we should doubt the statement in it that the Hebrew rolls, from which the Greek translation of the Pentateuch was made, were brought from Jerusalem by special arrangement. Now, what happened in connection with the translation of the Law most probably happened, also, when the translation of the Psalter was undertaken. If, then, there was this intercourse between Alexandria and Jerusalem, the solution of what were textual difficulties in Egypt could easily have been obtained provided that these difficulties were not felt in Palestine. The Elephantine papyri, the Prologue to Ecclesiasticus, and the letters in 2 Maccabees give further evidence of the intercourse between the Jews at Jerusalem and their brethren in Egypt; so that Sanday is to the point when he says: "If the Alexandrian Jews had forgotten what the titles [of the Psalms] meant, it would have been easy enough for them to get to know" (*Oracles of God*, p. 139). Driver, however, would have it that the Jews of Alexandria were "apt to stand aloof from the Palestinian tradition"—a thing unlikely in itself, since Jerusalem was to the Jew what Rome is to the Catholic, and contrary to the evidence given above—and he instances the ignorance in Egypt of the musical significance of the word נצח (1 Par. xv 21) employed in so many titles (*Oracles of God*, p. 146). But it is safer to say that we are not certain even yet that this title has the meaning that Driver attaches to it. Cheyne is not exaggerating when he states that "it does not appear that modern philology has succeeded in showing what לַנְּצֵחַ means" (*Psalms*, 1904, p. xxxviii). Modern philology, as we have seen above, has failed to solve many other psalm-titles: the Jews at Alexandria were quite puzzled by many of them: the Jews in Palestine seem to have been unable to throw any light on these obscurities: hence before the second century B.C. the interpretation of these titles was lost.

But between the invention of these titles and the time when they became obsolete, some considerable interval must have elapsed. Hence we conclude that they go back to a venerable antiquity. Indeed, had they been composed only shortly before the Psalter was translated at Alexandria, as some critics are forced to maintain, it is difficult to understand how they found any place at all in the Greek Version, especially if one believes with Driver that the Alexandrian Jews " stood aloof from the Palestinian tradition."

The fact that the Septuagint carefully preserved the titles, though in doubt as to their significance, shows that these titles were esteemed at high value. May there not have been a tradition at that time that these titles, or some of them, were affixed by the authors of the psalms themselves? We cannot, of course, *prove* that the authors of the psalms wrote also the titles (and the Biblical Commission uses careful wording in this connection), but all things point to a near date between the writing of the psalms and the fixing of their titles.

But whoever affixed the titles certainly did not do so out of mere caprice. Such an idea is ruled out of court first by the fact that only some, and not all, of the psalms have titles. An inventor of titles would have applied his craft to every psalm. Secondly, it must be admitted that many of the psalms ascribed to David are remarkably alike in tone, style, and vocabulary; and this similarity exists not merely between many of the psalms in the First Book of the Psalter, but also between these psalms and " Davidic " psalms in the Fifth Book. Thirdly, consider the psalms attributed to the sons of Qoraḥ (Core). Those in the group xli-xlviii have many features in common; then no other psalm has the title " Of the sons of Qoraḥ " until we come to Ps. lxxxiii. Instantly we recognise the likeness between this psalm and Ps. xli-xlii. Of course, the critic may reply that the man who wrote the titles, also seeing these likenesses, attributed similar psalms to one author. There is no proof for this; and whoever the man was he must have had some reason for giving the names of these authors as *David, sons of Qoraḥ, Asaph,* etc. Far more likely he wrote the names of these authors relying not on internal examina-

tion of each psalm, but on external testimony. The writing of the superscriptions over the psalms was, therefore, no haphazard affair undertaken by some dolt or forger.

The Biblical Commission, quoted above, tells us not to dismiss a title as valueless unless we have grave reason for so doing. When have we a grave reason for suspecting a title? One of the consultors to the Commission was Père Méchineau, S.J., of the Gregorian University, Rome. He instances two cases. "We have grave reason for suspecting that a title has been altered, corrupted, or that it is not genuine, (1) when the contents of the psalm are not in accord with the title; (2) when the versions and the Hebrew text do not agree about the title" (*Gli Autori e il Tempo della Composizione dei Salmi*, p. 32). An example that falls under both (1) and (2) is Ps. cxxxvi (137): *Super flumina Babylonis*. The Greek, Syriac, and Latin Versions attribute this psalm to David, but the contents show that the writer lived after the Jews were led away to Babylon. This alone is sufficient for rejecting as non-genuine the title in the Greek, Syriac, and Latin Versions. But, in addition to this, the Massoretic Text and the Targum have no title for this psalm. Therefore, for a twofold reason we reject the Vulgate title for Ps. cxxxvi. Another example given by Méchineau falls under (2) above, Ps. cxxi (122): *Laetatus sum in his quae dicta sunt mihi*. The Massoretic Text, St Jerome's Hebrew Psalter, Aquila, Symmachus, and the Codex Sinaiticus of the Septuagint, all attribute this psalm to David, but other Septuagintal texts, the Targum, the Vulgate, and the Old Latin Version make no mention of David. Hence we may deny the Davidic authorship of the psalm. Many other examples might be given.

We have already approached the question of the authorship of the Psalms, but the full treatment of this subject belongs to the next chapter. Here we may conclude with the remark that there is no foundation for the theory put forward by some of the Fathers, that when no author's name is attached to a psalm we must find its composer by looking up the title in the preceding non-orphan psalm. A simple examination of the Psalter shows that this theory is untenable. No one holds it to-day.

CHAPTER IV

THE AUTHORSHIP OF THE PSALMS

In the preceding chapter we saw that the preposition *le* before a proper name in a title of a psalm most naturally denotes authorship. Certainly, Jews and Christians have accepted it as the *lamed auctoris*. We saw, further, that the titles of the psalms are not to be set aside as valueless, but must be given due consideration. From this it follows that external evidence declares that David wrote several of the psalms.

Some of the Fathers went further than the evidence of the titles and supposed that David wrote the whole of the Psalter. That this opinion carries little weight is pointed out by the Biblical Commission when it replies in the negative to the following question: " Do the terms *Psalms of David, Hymns of David, Book of the Psalms of David, Davidic Psalter,* which were used in ancient collections and even in Councils to designate the Book of 150 Psalms in the Old Testament, as also the opinion of several Fathers and Doctors who held that absolutely all the psalms in the Psalter were to be ascribed to David alone, have such force that we must consider that David was the sole author of the whole collection ?"

Because these ancient collections and Councils employed one or other of the terms mentioned in this reply, it does not follow that the inventors of the expressions necessarily thought that David composed every psalm. The designations were adopted most probably on the principle that " pars major trahit ad se minorem."

Examples of these ancient designations are given by Méchineau (*op. cit.*). Thus in the Greek-Latin Codex Claromontanus of the sixth century (but the compilation of its canon goes back probably to the third century) the Psalter is entitled: " Psalmi Davitici." In the Codex Bobbiensis (sixth or seventh century) the title is " Daviti-

cum" simply. Melito, Bishop of Sardis (A.D. 160–180) speaks of the Psalter as Ψαλμῶν Δαβῖδ (*apud Euseb. H. E.*, iv 26, P.G., t. 20, col. 397), and in the canon of St Gregory Nazianzen († 391) the title is simply Δαυῖδ (P.G., t. 37, col. 473). The expression Ψαλτήριον Δαβιτικὸν occurs in the Pseudo-Athanasian Synopsis (sixth or seventh century). In the Latin Church the Councils of Hippo (A.D. 393) and third Carthage (A.D. 397) write: "Psalterium Davidicum" (Denz. 92); and St Augustine, who took part in these councils, uses the expression: "David unus liber Psalmorum" (*De Doct. Christ*, ii 8, P.L., t. 34, col. 41). We may add Rufinus († 410), who writes in his catalogue of sacred books "Psalmi David" (*Com. in Sym.*, n. 3, P.L., t. 21, col. 374), and St Jerome, who tells us that the Psalter is the second book of the Hagiographa "a David quem quinque incisionibus et uno Psalmorum volumine comprehendunt" (*Prol. Gal.*, P.L., t. 28, col. 599).

Hardly any Greek writer seems to have held the exclusively Davidic authorship. St Hippolytus of Porto, († *c.* 230) says that some speak of the "Psalms of David," but he prefers the title "Book of Psalms" (P.G., t. 10, col. 712); while Origen, Eusebius of Caesarea, St Athanasius, and the author of the *Synopsis Sacrae Scripturae* all maintained that David was not the sole author—the last-named writer remarking that the whole Psalter is named after David only because he was the first psalmist (P.G., t. 12, col. 1064; t. 23, col. 73; t. 27, col. 56; t. 28, col. 332). St John Chrysostom has been quoted as supporting the exclusively Davidic authorship, but the passages adduced are spurious (P.G., t. 55, col. 534, 566). Theodoret of Cyrus († 458) in the preface to his commentary on the Psalms remarks that some hold that David wrote all the psalms, but others deny this. He prefers to leave the question alone, inclining, however, to the exclusive authorship on the ground that David was not merely a psalmist, but also a prophet (P.G., t. 80, col. 861, 1441). The only Greek writer who unhesitatingly avowed the single authorship was Euthymius, who died *c.* A.D. 1118 (P.G., t. 128, col. 53-56).

Among the Latins, however, some strongly upheld the unity of authorship. Philaster, Bishop of Brescia († 386),

went so far as to brand as heretical the denial of the Davidic authorship for the whole Psalter (*Liber de Haer*, P.L., t. 12, col. 1259). Without going so far, St Ambrose, St Augustine, and Cassiodorus upheld, nevertheless, the single authorship (P.L., t. 14, col. 966-970, 1145; t. 41, col. 547; t. 70, col. 14). On the other hand, St Hilary († 367) frankly declares: " sunt autem plures eorumdem psalmorum scriptores " (P.L., t. 9, col. 233), as is evident, he says, from the titles. St Jerome is still more explicit: " Sciamus quoque errasse eos qui omnes Psalmos David arbitrantur, et non eorum quorum nominibus inscripti sunt " (*Ad. Cypr. Epis.* 140, P.L., t. 22, col. 1169). St Isidore of Seville († 636) teaches the same: " auctores autem psalmorum sunt qui ponuntur in titulis "—words that are reproduced by Alcuin (P.L., t. 82, col. 231; t. 83, col. 747; t. 101, col. 1126).

During the Council of Trent, when the catalogue of the sacred Books was under discussion, it was proposed that the Psalter should be designated under the title *Psalms of David*. But one of the Fathers present objected to this, on the ground that, in the opinion of many, David was not the sole author of the Psalter. The Bishop of Feltro, who had submitted the title, replied that he had simply borrowed it from the Council of Florence; and another bishop, speaking in support of it, pointed out that it did not imply that David was the sole author, but only the author of the greater part of the Psalter. Nevertheless, the majority ruled that the designation submitted be changed to *Psalterium Davidicum* 150 *Psalmorum* (see Pallavicino: *Istoria del Concilio di Trento*, vi 14. 5).

As far as I am aware no Catholic writer since the Council of Trent has upheld the Davidic authorship of the whole of the Psalter. A non-Catholic scholar at Oxford University, Professor Margoliouth, is quoted as maintaining the idea in 1905 (Barry, *Tradition of Scripture*, p. 101).

Modern critics have gone to the opposite extreme. According to their opinions, the Davidic authorship must be ruled out altogether. David wrote none or next to none of the psalms. A few quotations will illustrate their views. Doctor Bennett, in a little book written to enlighten the man in the street on the great problems of Scripture, writes:

" It is a matter of controversy whether any psalms are Davidic or even pre-exilic " (*The Bible and Criticism*, p. 40). In the Cambridge *Companion to Biblical Studies* (edit. 1916, p. 121), Doctor Taylor, writing for more advanced readers, informs them that " most of the psalms belong to an age much later than that of David." Professor Driver states: " The majority of the ' Davidic ' psalms [*i.e.*, those ascribed by titles to David] are certainly not David's " (*Literature of Old Testament*, p. 378); and, considering a list of ten psalms and some fragments of psalms that Ewald " upon æsthetic grounds " conceded to David, he remarks: " It is possible that Ewald's list of Davidic psalms is too large, but it is not clear that none of the psalms contained in it are of David's composition." Briggs is less generous than either Ewald or Driver. He will admit merely that Ps. xviii " in its original form " is probably Davidic, and that Pss. vii, lix 14 are possibly from David (International Critical Commentary, *Psalms*, i, p. lxiv). Cheyne in the *Encyclopedia Biblica* (art. *David*, col. 1035) proclaims boldly in his best critical style: " Nor can any of the psalms in the Psalter be ascribed with any probability to David." Much the same conclusion is drawn by Kautzsch, though he objects to modern interpretations that twist the title " of David " into any other meaning than that of authorship (*Literature of Old Testament*, Eng. Tr., pp. 11, 142).

Now, before we examine the ground on which these critics base their statements, it will be well to see whether there is any foundation for the traditional belief. An excellent summary of the evidence in favour of the latter is given in the reply of the Biblical Commission to which we have more than once referred. We cannot do better, then, than quote the paragraph. It reads: " When one considers the not infrequent testimonies of Sacred Scripture to the natural skill of David enlightened by a special gift of the Holy Spirit for the writing of religious songs; the institutions founded by him for liturgical singing of the psalms; the attribution of psalms to him in both the Old and the New Testament, and also in the titles affixed from antiquity to the psalms; moreover, the consensus of opinion among the Jews, the Fathers, and the Doctors of the Church; can one prudently

deny that David was the principal author of the canticles of the Psalter ? Can one, on the contrary, affirm that only a few of these canticles are to be attributed to the Royal Psalmist ?" The answer is in the negative to both questions.

Let us examine the Commission's first question part by part. When it speaks of " the not infrequent testimonies of Sacred Scripture to the natural skill of David," it does not mean that in this we have *proof* that David wrote any of our psalms: the statement is made in order to clear the ground—to help us to understand that it is not at all *improbable* that David wrote psalms, considering his natural skill as a musician. The most conspicuous of these " testimonies of Sacred Scripture to the natural skill of David " is given in 1 K. xvi 14 ff. When King Saul was suffering from " an evil spirit," it was suggested to him that the attendance of a skilful musician upon his majesty might soothe his disorder. Saul at once agreed, and gave orders that a man should be found who could play *well*. Then one of the king's personal attendants came forward and said that he knew a clever player that he could recommend—the son of Jesse the Bethlehemite, whose name was David. It is at once evident that David must have had more than ordinary skill as a musician. The courtier who suggested his name to an irate king would have had good reason for knowing that David would give exceptional satisfaction. Here alone is sufficient evidence for David's talent for music.

Of course, David not only played on a musical instrument; he also sang, and composed words for his songs. Have we direct evidence that David could write poetry for his music ? We have. The beautiful elegy on the death of Saul and Jonathan (2 K. i 17-27), the short lament—reproduced probably only in part in 2 K. iii 33, 34—on the death of Abner, the psalm in 2 K. xxii, the fact that David won the title " the excellent psalmist of Israel " (2 K. xxiii 1), all prove that he was both poet and musician.

The Biblical Commission speaks of David's natural skill being " enlightened by a special gift of the Holy Spirit." And rightly so. He himself declares that " the Spirit of Yahwè hath spoken by me " (2 K. xxiii 2); our Lord also testifies that David " by the Holy Ghost saith: The Lord

saith to my Lord," etc. (Mtt. xxii 43; Mk. xii 36); St Peter, likewise, refers to the scripture "which the Holy Ghost spoke before by the mouth of David" (Acts i 16); and the early Christians, in their prayer to God, expressed the same belief (Acts iv 24, 25). This illumination is part of the work of inspiration (see St Thomas, *Summa Theol.*, *2a 2ae*, q. 174, art. ii *ad 3um.*).

The next point to which the Commission draws attention is the incontrovertible fact that throughout the Old Testament David is associated with the origin and promotion of the liturgical chant. To deal adequately with this mass of evidence would make this chapter too long. The student may consult the following passages: 2 K. vi 5=1 Par. xiii 8; 2 K. vi 12 (LXX and Vulg.)=1 Par. xv 16-29; 1 Par. xvi 1-36 (cp. Pss. civ, cxv, cv 1, 47, 48); 1 Par. xxiii 5, xxv 1-7; 2 Par. vii 6, xxiii 18, xxix 25-27, 30, xxxv 15; Amos vi 5; 1 Esdr. iii 10, 11; 2 Esdr. xii 24, 35, 44-46; Ecclus. xlviii 9-12. Clearly, in the minds of Jews of successive generations there was not the shadow of doubt that the father and founder of their liturgical chant and the composer of the "Praises" was King David. It is a significant fact that there is no mention of liturgical singing or choirs in the Pentateuch, not even in that part which critics call the *Priestly Code*, which is supposed to regulate the Temple worship. Actually, the Mosaic liturgy was too early for Temple choirs.

Outside the Psalter itself some of its psalms are attributed to David. The writer of 2 K. xxii tells us that David wrote Ps. xvii: the writer of 1 Par. xvi 7 relates that when the ark was brought to the city of David "he (David) ordered the giving of praise unto Yahwè by Asaph and his brethren," and the music included the whole of Ps. xcv and parts of civ and cv. In the New Testament Ps. cix is attributed to David by Christ (Mtt. xxii 43; Mk. xii 36; Lk. xx 42); and, besides Acts i 16, iv 24, 25, mentioned above, see Acts ii 25-28 (St Peter); xiii 35; Rom. iv 6-8, xi 9 (St Paul).

In the first of these passages our Lord is teaching that Christ is more than the son of David; he is the son of God. The proof is given in Ps. cix, where David calls Christ his

Lord. Now if David never said " The Lord said unto my Lord," what becomes of the argument? No Catholic needs to be reminded that the Word who was God and " in the bosom of the Father," the Word who was " full of grace and truth " could not teach from a false assumption. When Briggs writes: " There is no reason why Jesus, as a teacher, should have come to any other opinion on this subject than his contemporaries held. . . . He was doubtless not informed as to matters of criticism which did not confront him in his day," he is preaching Modernism, not Christianity. Dogmatic theology with its clear logical reasoning is, unfortunately, a science almost unknown outside " the Church of the living God, the pillar and ground of truth."

Wisely, therefore, does the Biblical Commission, in the fifth paragraph of the reply concerning the Psalter, forbid us to deny " the Davidic origin of those psalms which in the Old or New Testament are expressly quoted with David's name, among which must especially be considered Pss. ii, xv, xvii, xxxi, lxviii, and cix."

We would here remark that because some words, phrases, verses, or even strophes of a psalm are inconsistent with the date of the author whose name appears in the superscription, it does not necessarily follow that this person had nothing to do with the psalm. A cursory examination of the Psalter is sufficient to show that the sacred hymns were at times re-edited. Psalms were divided or combined, the divine name was altered, additions, chiefly liturgical and at the end of the hymn, were made, modifications were introduced. Possibly many of the so-called " Aramaisms " (if not old Hebrew forms) are due to re-edition. Clear examples of division are Pss. ix and x in the Massoretic Text and Pss. xli and xlii in all texts. Three psalms are combined in 1 Par. xvi, and Ps. cvii is made up from two earlier psalms. The change of the divine name has already been noted (p. 12). Liturgical additions are found at the end of the alphabetical psalms xxiv and xxxiii; and we shall point out many others in the Commentary. Modifications, also, are detected: thus Ps. lii reproduces Ps. xiii, but not exactly; Ps. lxix gives five verses of Ps. xxxix, but not word for word; the texts of Ps. xvii and 2 K. xxii, of 1 Par. xvi and the

psalms it contains, are not identical. Into the Greek text of Ps. xiii an extraordinary insertion was made. All this goes to prove that original psalms were far from secure against manipulation. Hence the presence of something incompatible with Davidic authorship in a psalm attributed by its title to David should induce the student not to proclaim at once the worthlessness of the titles in the Psalter, but to examine carefully whether or not the psalm has preserved its original form. Again, the Biblical Commission gives us wise guidance. In the sixth paragraph of the same reply we are told that we may look for these alterations in the psalms:

" Is it possible to admit the opinion of those who hold that among the psalms of the Psalter there are some—written by David or other authors—which for liturgical or musical reasons, or through the carelessness of copyists, or for other unknown reasons, have been divided or joined together ? Further, (may we hold the opinion) that other psalms, for example the *Miserere mei, Deus*, for the sake of better adaptation to historical circumstances or Jewish solemnities, have been slightly revised or modified, by the subtraction or addition of one or other verses, the inspiration of the whole sacred text remaining intact ?"

To both of these questions the Commission gives an affirmative reply.

Ps. l, the *Miserere*, is singled out as an example because the majority of commentators are agreed that its last two verses cannot have been written by David, nor even before the fall of Jerusalem (586 B.C.).

The main objections urged by modern criticism against the traditional authorship of the psalms are formed from ideas regarding the *dates* when, in the opinion of these critics, such and such expressions, thoughts, language, etc., could have been formed. The subject belongs, therefore, to the next chapter. Other objections scarcely deserve consideration. When, for example, it is stated that David's elegy over Saul and Jonathan (2 K. [Sam.] i 19 ff.) and his lament over Abner (2 K. iii 33 ff.) are the product of a warrior's soul, while, on the contrary, many of the psalms entitled Davidic are the outpourings of a soul tender and devout, it is

sufficient to remember that a warrior (like Marshal Foch, for example) *is* capable of deeply religious and tender thoughts, and also that David was not always a military general, but once a peasant-poet and later poet laureate at the court. Further we may recall that Scott's *Waterloo* was written by the pen that composed *The Lady of the Lake*. When Driver remarks that " many of the same psalms, it is difficult not to feel, express an intensity of religious devotion, a depth of spiritual insight, and a maturity of theological reflection, beyond what we should expect from David or David's age," his subjective reasoning is dependent simply on Hegelian philosophy and the Graf-Wellhausen hypothesis concerning the date of the Pentateuch. Finally, when we are told by the the same authority that " as we should not gather from the history that David was exposed to a succession of trials and afflictions of the kind represented in the psalms ascribed to him, so we should not gather from it that he was a man of deep and intense spiritual feeling reflected in the psalms that bear his name " (*Literature of Old Testament*, p. 377), we suggest in reply, first, that the history does relate that David through the greater part of his life was exposed to trials and afflictions, and also that he showed deep and intense feeling—witness his love for Jonathan, his attitude during the rebellion of Absalom, his confession of sin before Nathan, etc.; and, secondly, that the inmost feelings of a soul are naturally more expressed in lyric poetry than in official records. The effect of sorrow on a man's soul is looked for in vain in state archives, the object of which is to record not private thoughts and emotions, but the public acts of a personage.

A list of psalms that may reasonably be attributed to David, the Psalmist of Israel, will be found at the end of the next chapter.

CHAPTER V

THE DATE OF THE PSALTER

MODERN criticism contends that nearly all the psalms are post-exilic in origin and that the Psalter is "the Hymnal of the second Temple." The more careful among the critics admit that there may be a fair number of pre-exilic songs or fragments of songs in our present Psalter, yet the bulk of it was composed during the period from the beginning of the Exile, 586 B.C. (*i.e.*, some four centuries after the death of David) till the time of the Maccabees. We are told that the question is not whether the Psalter contains any post-exilic psalms, but whether it contains any pre-exilic psalms. Briggs in the *International Critical Commentary* writes: "The Psalter represents many centuries of growth in the historical origin both of its psalms, extending from the time of David to the Maccabean period, and of the various minor and major Psalters through which they passed, from the early Persian to the late Greek period, before the present Psalter was finally edited and arranged in the middle of the second century B.C." (*Psalms*, p. lxxxix). Thereupon he assigns twenty-seven psalms to the period of the Monarchy, thirteen to the period of the Exile, thirty-three to the early Persian period, sixteen to the middle Persian period (*i.e.*, the time of Nehemiah), eleven to the late Persian period, five to the early Greek period (*i.e.*, the conquests of Alexander), eight to the middle Greek period, forty-two to the late Greek period, and eight to Maccabean times. This gives a total of more than 150 psalms, but it is obtained by dividing psalms that are single in the biblical Psalter and attributing the parts to different ages.

The basis of this elaborate structure is, according to Briggs, the internal evidence furnished by the psalms themselves, regardless of the external evidence of the titles, which is deemed worthless. All other modern critics who give the Psalter a late date base their arguments likewise on "in-

ternal evidence." Some of these arguments we will sift when dealing with the psalms in particular. Here, however, we may indicate two assumptions, taken for granted by the critics, which go a long way in determining these arguments from internal evidence. The first of these assumptions is that the Massoretic Text gives us the original diction of the psalms: the second is that the Graf-Wellhausen explanation of the composition of the "Hexateuch" cannot be gainsaid.

In regard to the first assumption we would plead for a humble recognition of our present ignorance of the history of the Hebrew language. Our knowledge on this point is, frankly, almost nil. The Hebrew literature that we possess is practically confined to one volume, and that not a very large one. When did Hebrew become the language of Israel? How long did the Jews use Hebrew as a *spoken* language? Was its form constant among them? These questions are not easily answered. More difficult are questions relating to the history of the *text* of the Old Testament, and its transmission. When was the Aramaic alphabet substituted throughout for the old script? Are we sure that original words and phrases were never modernised, as, for example, the Douay text was brought up to date by Challoner? Are the "Aramaisms," adduced by critics as signs of late date, certainly original, and not the result of later change? Or the reverse: Can we demonstrate that some of these "Aramaisms" may not have been ancient Hebrew forms? All these questions still await final answers. We see how shaky is the position when we find Briggs, for example, stating that the meaning "love" given to the Hebrew verb in Ps. xvii (18) 2 is "possibly an early and rare use in Hebrew, but probably, a later one, an Aramaism" (i, p. 151). Another example is the use of *shin* as the relative pronoun. It is found in the Canticle of Debbora (Deborah), Ju. v 7, which critics regard as perhaps the oldest part of the Bible, belonging probably to the time of the Judges. It occurs also in Ju. vi 17, vii 12, viii 26. Yet when it appears in certain of the psalms it forms part of the critical evidence for the late date of these psalms! Candidly we must wait patiently until more light is thrown on the history of the

language of God's chosen people. At the time of our Lord they spoke Greek and Aramaic. The latter language they are supposed to have learnt during the Babylonian Captivity at the expense of their Hebrew. It has always been a puzzle to the present writer how in the space of fifty years a nation could have lost what is supposed to have been its mother-tongue, especially as we are asked to believe that in the far longer period of Egyptian Captivity, the Jews did not learn Egyptian, but clung to Hebrew or the Canaanite language which Abram adopted when he settled in Canaan. That Abram found Hebrew in Canaan is, of course, not proven. As far as *writing* is concerned, the language at that time in Canaan would appear, from the Tel-el-Amarna tablets, to have been Babylonian cuneiform. Further, the discovery of the Elephantine papyri revealed the remarkable fact that a colony of Jews established in Egypt from the sixth century B.C. (and probably earlier) used as their language, not Hebrew nor Egyptian, but *Aramaic*. They certainly did not pick up this language in Egypt, as their co-religionists are supposed to have done in Babylon; whence then, did they derive it? If we ask whence a modern alien community got its speech (*e.g.*, the Italians in Clerkenwell), the answer is, from their native country. It would seem, therefore, that when these Jews migrated from Canaan to Egypt, Aramaic was the tongue spoken in Canaan. But this solution only gives rise to further perplexities. Canon Van Hoonacker has suggested that the colonists were Samaritans (*Une Communauté Judéo-Araméene*, 1914); but this leads to further difficulties, especially with regard to the form of worship employed at Elephantine and the relationship between the colony and Jerusalem. There is not space here to enter further into this question, but from all that has been said the reader will understand how limited is our knowledge of the history of the Jewish language and of the text of the Old Testament, and how great is the need of intellectual humility and patience. A step forward has recently been made by the discovery in 1921 of the earliest known writing in the Phoenician (or Old Hebrew) script. Before this discovery our earliest witnesses to the old Hebrew language (outside the Bible) were two Cyprian bronze bowls

bearing inscriptions to Baal of Lebanon, and an agricultural calendar found during the excavations of Gezer. These witnesses date from at least a century after David's reign. But in the year 1921, M. Montet, a French explorer, excavating at Byblos in Phoenicia, discovered the sarcophagus of a certain Aḥiram on which was an inscription in the Phoenician script. For the text and a discussion concerning it we refer the reader to an excellent article, *Les Fouilles de Byblos*, published in the *Revue Biblique*, April, 1925, from the pen of the distinguished Dominican authority, Père Vincent. The date of this inscription is probably the early years of the thirteenth century B.C. The Phoenician or Old Hebrew language must, therefore, have been in existence before the thirteenth century B.C. We now know for certain that this language was in use at the time of Moses. That he employed it in his writings now appears very probable but not quite certain. That it was used by David is also very probable, but something might be said in favour of Aramaic. When we consider the difficulties of metre, text, alphabetical arrangement, etc., found in the Psalter, and when sometimes it would appear that the Greek translators read an Aramaic rather than a Hebrew text, we begin to wonder how far our Massoretic Psalter really represents the original. Yet the greater number of arguments from internal evidence depend on the philology of the Massoretic Text.

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The second assumption made by the critics is the certainty of the Graf-Wellhausen theory of the "Hexateuch." Hence we are frequently told that, as the writer of a particular psalm "was acquainted with P," that psalm was written after 440 B.C.; or he "knew JE, but not P," and so wrote after the time of David, but before 440 B.C.; or a word or words proper to D, H, or P are detected in the psalm, and its date is determined by the detection. Now it would require a volume to expose and criticise the Graf-Wellhausen hypothesis: here, therefore, we can do no more than state our conviction that it is a theory which a future generation will modify considerably or condemn as wholly untenable. We have indicated some of its weaknesses in an article on the Mosaic Law published in *The Religion of the Scriptures* (1921).

I may add now that I am more than ever convinced that the critical date for the "Priestly Code" cannot be maintained, and that it is irreconcilable with the liturgy in use at Elephantine.

As is well known, the assigning of sections of the Pentateuch to different authors is based mainly on the peculiar vocabulary and style of J, E, D, P, etc. Yet, oddly enough, I know no critic who has tried the same experiment on the Psalter. In his *Higher Criticism of the Hexateuch*, Briggs lays great stress on vocabulary as the determining factor for authorship, yet in his work on the Psalter when he finds two psalms in the same style and vocabulary, and both attributed by external evidence to David, he sees no reason for identity of authorship, but speaks, for example, of "adaptation of earlier material to a later situation" (on Ps. 144: ii, p. 520). The tradition that declares for a single authorship is due, presumably, to an ignorant mind arguing for common authorship from similarity of style and vocabulary! See how arbitrary is the principle of "internal evidence only." The critic cannot have it both ways. If style and vocabulary determine authorship in the Pentateuch, the same principle must apply in the Psalter.

A fair list of words and phrases found only in psalms attributed by titles to David could be drawn up. Another list would give vocabulary proper to Davidic psalms in the Psalter, yet found elsewhere in the O.T. As we do not attach great importance to such lists, we have no intention of making them here. Those interested in this matter will find some examples in our textual observations under each psalm. Leaving aside, therefore, the uncertainties of "internal evidence alone," we may with liberty return to the question of the date of the Psalter.

It cannot be stated *a priori* that the composition of psalms in the far-off age of David is incredible. Long before his time the Babylonians and Assyrians had their psalms, some of which bear no small likeness to some of our own psalms. The ancient Egyptians also had their sacred hymns, one of which is often compared with Ps. ciii (see, *e.g.*, *Verbum Domini*, ii, p. 347). It would be a matter of considerable surprise if the Hebrews, with their exalted

religion, had not their sacred hymns long before even the great Temple of Solomon was built.

The critics are ready to grant that sacred song existed even before the time of David—the Canticle of Deborah, for example. Of the psalms that many of them assign to an early but not Davidic date, there are some that by their beauty, their poetical structure, and their loftiness, must be counted among the gems of the Psalter—*e.g.*, Pss. xii, xvii 8-20, xxii, etc. Hence, not only can we look for psalms written in the early Monarchy, but we can expect at that early time a high standard of poetical excellence.

In some of the psalms (xvii, xix, xx, xxvii, lx, lxii) there is reference to a *king*. These "Royal Psalms" must have been written before the Exile. The critical attempts to explain away the "king" are painful, and serve only to bring discredit on the critics. "The reference of such psalms as xx, xxi, lxi, lxiii [Hebrew numbering] to Judas or Simon, who studiously avoided the title of king, has to be supported by arbitrary and fanciful exegesis, and by setting aside the ordinary meaning of familiar words. That Pss. xlv and lxxii can refer to a non-Israelite king such as Ptolemy Philadelphus is incredible" (Kirkpatrick).

Between the time of David and the Exile religious poetry had certainly a place in Jewish life. Besides the numerous references to liturgical chant which we saw in the last chapter, we have Isaiah's allusion to the festival hymns (xxx 29), the request for the songs of Sion (Ps. cxxxvi 3), Jeremiah's reference to Ps. cv 1, etc. The tone and language of Jeremiah, who wrote 626-586 B.C., often reflect the Psalter. From this it is sometimes argued that post-exilic psalmists were fond of borrowing from the Prophet of Desolation. This is hardly likely *a priori*, and, in point of fact, it is far more probable that in most cases Jeremiah, whose literary attainment was not remarkable, was influenced by the songs of Sion he had so often heard.

If many of the psalms were exilic or post-exilic, we should expect to find some references to the Captivity. But while the Egyptian Bondage appears frequently in the psalms, there is only one psalm (cxxxvi) that has an unmistakable reference to the Exile, and this psalm, be it noted, is

written in a style that is not found elsewhere in the Psalter.

Were any of the psalms written in Maccabean times? It is not improbable that a few of the psalms were adapted to the peculiar circumstances of these times—for example, Pss. lxxiii, lxxviii. But the question is full of difficulties, and the reasons for and against must be reserved for the individual psalms. Certainly, nowhere in the Psalter do we find reference to the enforced idolatry and the movement in favour of Gentile "culture" which brought about the troubles of that period of Jewish history. Moreover, it is unintelligible how *several* psalms could have originated after 170 B.C. in good Hebrew style; then be subjected to additions, manipulations, corruptions, etc.—as the critics are fond of postulating; then receive titles that puzzled the Jews at Alexandria; and, finally, be translated into Greek and circulated even in Palestine, before the coming of Christ.

The Biblical Commission gives us general rather than particular guidance in the dating of the psalms. It answers in the negative the following query:

"Can the opinion of some modern writers be held as probable, who endeavour to demonstrate from internal evidence alone, or from an inaccurate interpretation of the sacred text, that not a few psalms were composed after the time of Esdras and Nehemias, nay, even in the Maccabean age?"

Notice that the Commission does not state that this modern opinion is altogether erroneous, but that it is *improbable*. The terminology employed by the Commission is always carefully chosen, but, unfortunately, not always carefully noted. In reading the replies of the Commission on the Pentateuch, the Historical Value of Gen. i-iii, the Authenticity of Isaiah, etc., not a few non-Catholics anxious to throw ridicule on the Church, and some Catholics overzealous for the orthodoxy of their brethren, interpret them in a sense that the Commission studiously intended to avoid. So in this seventh paragraph of the reply concerning the Psalter it is not stated as improbable that *any* psalm was written in the Maccabean age, but that *many* ("haud

paucos") of the psalms were written after the time of Esdras and Nehemiah or even in the Maccabean times.

We have seen above what the Commission means by "internal evidence alone"; but what is the significance of the phrase, "inaccurate interpretation of the sacred text" ("minus recta sacri textus interpretatione")? The answer is to be found in the encyclical *Providentissimus Deus*, where Leo XIII, speaking of the "higher critics," says that they are "tainted with false philosophy and rationalism, so that they have no hesitation in removing from the sacred Books prophecy, miracles, and everything that is outside the natural order."

Some examples illustrating this "inaccurate interpretation" are given by Father Méchineau (*op. cit.*, pp. 84, 85). Ps. ii is referred by Duhm, Bäthgen, and others to the period of the Maccabees, and the statement in Acts iv 24, 25 is disregarded. Why? "Because, according to these commentators, the idea of a Messiah with universal dominion could never have entered the mind of David. Such an idea could only have come from some poet of the Maccabean age, or, as Duhm declares, from a member of the Asmonean party, some Sadducee captivated by the Messianic hopes of that time." But what proof is there that David, especially after the message from Nathan (2 K. vii), could not have thought of the Messianic reign? What proof that the Messianic hope originated in Maccabean times? None whatever. The evidence we have is quite to the contrary. Only false philosophy borrowed from Hegel and rationalism form the basis of this interpretation. Another example from Méchineau. Against all available evidence Ps. cix is declared by Hitzig, Grätz, Bäthgen, Cheyne, Duhm, etc., to be far removed from the age of David and to belong to Maccabean times. Why? Because rejecting prophecy properly so called, rejecting also the divinity of Christ, and the authority of the Apostles and the Church, they seek a rationalistic interpretation for this psalm. So they labour to discover some Jewish hero who was both a priest and a king, some personage who had at one and the same time sacerdotal and civil dignity. Hitzig, Grätz, and Bäthgen, searching the Maccabean age, find this hero in Jonathan,

brother and successor to Judas the Maccabee; "and so, according to these critics, Jonathan of a sacerdotal family, and, therefore, priest according to the order of Aaron, is changed into a priest according to the order of Melchisedech, sits at the right hand of Yahwè, and sees all his enemies made his footstool! Cheyne and Duhm prefer another hero, and choose another brother of Judas the Maccabee—namely, Simon, who succeeded Jonathan" (Méchineau). This is the method which the Commission condemns when it refers to "inaccurate interpretation of the sacred text."

The question of the date and authorship of each psalm will be considered before the commentary on the individual psalm. The following list gives a summary of our investigation; but it must be remembered that in each case we are considering the *original* psalm, which later may have been adapted to special needs or circumstances.

If Ps. lxxxix was written by Moses, as its title declares, it is the *oldest psalm* in the Psalter. There are no conclusive reasons against its Mosaic authorship.

Pre-Davidic in all probability are lxv, lxvi.

Ps. lxvii is a combination of poems, the earliest dating probably to the time of the wanderings in the desert. It was probably edited by David much as we know it to-day.

Psalms of David

As his earliest compositions we can conjecture: Pss. viii, xviii (first part), xxii, xxviii, lvii.

During, or in memory of, the persecution under Saul, were probably written: x-xii, xvi, xxxiii, li, liii, lv, lvi, lviii (in its original form), lxiii, cxli.

As king he probably wrote: ii, ix, xiv, xviii (second part), xix, xx, xxiii, xxiv, xxix, xxxi, l, lix, lxiv, lxix, xcv, xcvi (?), xcvii (?), xcviii (?), c.

The revolt of Absalom is commemorated in ii-vii, xxvi, xxvii, liv, lx-lxii, cxlii.

The following were written by David in all probability, but at what period of his life it is impossible to say: xiii, xv, xxi, xxv, xxx, xxxiv, xxxv, lii, lxviii (vv. 2-30), lxxxv, xc, (cvii is a combination of two Davidic fragments), cviii, cix,

cxxi (?), cxxiii (?), cxxx, cxxxi (?), cxxxii, cxxxvii-cxl, cxliii (vv. 1-9), cxliv. Probably when advanced in years David composed xvii, xxxvi, and perhaps xxxvii-xl. (Ps. lxix is a second edition of xxxix 14-18.)

Solomon.—During the reign of Solomon were probably written: lxxi, cxxvi, cxxvii.

Psalms of the Sons of Qoraḥ (Core)

Pss. xli-xlviii, lxxxiii, lxxxiv, lxxxvi, lxxxvii, were written by members of a musical guild of the family of Qoraḥ (D.V. Core). This family was of the tribe of Levi (Ex. vi 21, 24; Nu. xvi 1). During the wanderings after the Exodus Qoraḥ organised a schism, in consequence of which he paid the penalty of death (Nu. xvi). However, the record lays emphasis on the fact that when he died, " his sons did not perish "—presumably because they did not share their father's guilt (Nu. xxvi 11). No doubt it was the desire to trace their lineage not to Qoraḥ the schismatic but to the unpunished sons, that led the descendants of this house to take as a family name *Sons of Qoraḥ.*

Fourteen sons of Heman of the family " Sons of Qoraḥ " were appointed by David to be directors of the liturgical chant (1 Par. xxv 4-8; with 1 Par. vi 33-37). These may be " the musical directors " mentioned so often in the superscriptions of Davidic psalms. Be that as it may, it is clear that the Qoraḥsonite family supported the temple choir through generations. One of them, Heman, may have written Ps. lxxxvii in David's reign. His associate Ethan wrote Ps. lxxxviii probably in the reign of Roboam (Rehoboam). In the reign of Josaphat the family is still to be found in the choir (2 Par. xx 19). Now an examination of Qoraḥsonite psalms shows that they were not all written at the same period. Pss. xli-xlii, lxxxiii, were clearly written by the same person, and they may belong to the time of Absalom's rebellion. Ps. xliii appears to be composite; vv. 1-9 may well date from David's reign, but vv. 10-26 seem to have been added after the fall of Jerusalem. Pss. xlv, xlvii were written to commemorate the defeat of Sennacherib. We have not sufficient data for determining the

occasion of Pss. xlvi, xlviii, lxxxiv, lxxxvi, though they must be post-Davidic.

Psalms of the Family of Asaph

Another musical guild established by the Royal Psalmist was that of the family of Asaph. Asaph himself lived during the reign of David (1 Par. vi 39, xv 17, 19, xvi 5, 7, 37; 2 Par. v 12, xxix 30), but his descendants were associated with the temple choir for generations (1 Par. xxv 1, 2; 2 Par. xx 14, xxix 13, xxxv 15; 1 Esdr. ii 41, iii 10; 2 Esdr. vii 45, xii 45). The hymns written by this family belong to different periods. Probably only Ps. xlix was composed by the original Asaph. Of the group lxxii-lxxxii, two psalms (lxxiv, lxxv) seem to have been written when Sennacherib was attacking the holy city, and their author may have been Zacharias or Mathanias (Mattaniah) (2 Par. xxix 13). About the same time may have been written Pss. lxxii, lxxvi, lxxvii, lxxix-lxxxi, and perhaps Ps. lxxiii in its original form, though this psalm has features that tell strongly in favour of a Maccabean date. Ps. lxxviii is generally regarded nowadays as Maccabean. For the date of Ps. lxxxii see the Commentary.

The Asaph psalms are marked by common features. A list of Asaph vocabulary might be drawn up, and the style is similar throughout. God is the Judge, or the Shepherd of Israel; the outlook is national; Jewish history is recorded. Whoever is responsible for the titles above the psalms of Asaph certainly knew their true origin.

Psalms of the Captivity

During or after the Exile the following psalms were published: lxviii (vv. 31-37), ci, cxxxvi, cxlvi-cl.

Psalms of Uncertain Date

The following psalms cannot be dated with any degree of certainty: i, xxxii, lxx, xci-xciv, xcix, cii-cvi, cx-cxx, cxxii, cxxiv, cxxv, cxxviii, cxxix, cxxxiii-cxxxv, cxliii (vv. 9-15), cxlv.

Note on Historical Criticism

Speaking above concerning the "inaccurate interpretation of the sacred text" put forward by rationalist critics, we mentioned Leo XIII's warning that these scholars are "tainted with false philosophy." It will be well to give in brief outline the idea of history that moulds the opinions of these critics much more, in reality, than questions of "style and vocabulary."

The rationalist school holds that monotheism was unknown to the Jews before the time of the prophets. Primitive man emerging from the ape-stage gradually became conscious of the fact that there were powers in Nature beyond his control. This led to a belief in superior forces, and to the need of a protecting agency. The ancestors of the tribe or clan were eventually regarded as the guardian spirits, and natural objects, especially plants or animals, reverenced as having relation with the tribal ancestor, became "totems." The next idea was polydemonism, from which polytheism gradually evolved. Abraham was a polytheist; the patriarchs were neither monotheists nor even monolators. From the time of Moses and beyond the reign of David pure monotheism was unknown, though monolatry became gradually more prominent. The pre-exilic prophets prepared the mind of Israel for monotheism, and the idea of Yahwè as the sole God matured during the tribulations that attended the Exile. Not until that time, and especially later, did the Jews dream of a Messiah: not until after the Captivity was a word written that cherished the hope of the conversion of the Gentiles. By far the greater part of the O.T. was written between the time of the Babylonian Captivity and the close of the Maccabean period. Eventually Jesus of Nazareth appeared—a superior Jewish *nabi*, who exalted Jewish monotheism to its Christian form. He had no idea of teaching the Gentiles: this was taken up by Paul, who modified the teaching of Jesus almost beyond recognition, and introduced into it elements derived from the Greek mystery-religions. The transference of the centre of Christianity from Jerusalem to Rome prepared the way for further evolution. Marcion was wrongly opposed: had his scholarly ideas been accepted the course of Christianity would have been smoother and better. Augustine was largely responsible for the Latin form Christianity adopted. Eventually the "glorious Reformation" released the human intellect from the oppression of ecclesiastical authority. And so the evolution has continued, until now it is recognised that, after all, truth is only relative to its age, that the modern mind has outgrown traditional Christianity, and will be satisfied only with the latest scholarship of "modern thought" proposed liberally by the sneering rationalist and conservatively by the ordained "modern churchman."

CHAPTER VI

SUBJECT OF THE PSALMS

"Not only does God occupy the most important place in these hymns, but out of the 150 psalms that make up the collection, there are only seventeen in which he is not mentioned in the first verse. Constant and most intimate union with God—that is the most salient characteristic of the Psalms" (Vigouroux, *M. B.*, ii, § 655). The theme of the Psalms is sometimes didactic, sometimes historical, sometimes one of praise, at other times of thanksgiving, supplication, repentance, jubilation, etc. Not unfrequently the tone changes in the psalm. Thus Ps. xii opens with a stanza containing a piteous appeal to God, the next stanza gives a calmer prayer, while the third and last sounds the note of joy. Often the Psalmist gathers confidence as his prayer proceeds, so that at its conclusion he is sure that God will grant the request (cp. Pss. iv, v, x, xi, etc.).

There is a modern opinion to the effect that in several of the psalms in which the first person singular is employed, it is not an individual that is speaking, but the nation or Jewish community. But while it is true that the psalms were sung by the worshippers as a body in the Temple services, it cannot be maintained that in most of these psalms the original speaker is not an individual. For against such a theory we have the analogy from the Babylonian psalms, the belief of the ancient Jews who affixed the titles (cp. especially Pss. iii, vii, xvii, xxxiii, l, li, liii, lv, lvi, lviii, lix, lxii, cxli), the interpretation of the early Christians, and, above all, the fact that full often in these psalms it is quite clear that the speaker distinguishes himself from the community. This last point will be illustrated when we deal with some of these so-called "community psalms." One example will here suffice. Ps. xv (16) is, according to Bäthgen — the chief propounder of the theory—a community psalm.

After considering the evidence, Père Lagrange says, with no exaggeration: "There is not an iota that suggests a collective meaning in this psalm: on the contrary, its individuality is manifest in every line" (*R. B.*, 1905, p. 190).

Penitential Psalms

Seven of the psalms that awaken sorrow for sin (Pss. vi, xxxi, xxxvii, l, ci, cxxix, cxlii) have become known among Christians as the Penitential Psalms.[1] The first writer to enumerate them is Cassiodorus († 583), but that they were well known in his day seems clear from his remark: "Remember that this (Ps. vi) is the first of the 'Penitentials.'" It is probable that Possidius refers to these same seven psalms when he says that during St Augustine's last illness, the "psalmos Davidicos . . . de poenitentia" were copied out at the request of the saint and put upon the wall over his bed. We are told that the dying saint read them continually, shedding copious tears.

The Interpretation of the Psalter

There are two methods by which the Psalter may be interpreted. The first may be called Rabbinical, pre-Christian, Rationalistic; the other is Christian, Pauline, Patristic. The former method considers the Psalter as a book of Hebrew literature complete in itself and, except for an occasional and vague Messianic hope, having no relation to the person of Jesus Christ and the Christian religion. The second method regards the Psalter (and the Old Testament as a whole) as incomplete in itself and completed or "fulfilled" by the teaching of Jesus Christ. A casual reader of the New Testament writings cannot fail to notice the bold liberty by which texts from the Old Testament are introduced as receiving their fulfilment in the new revelation. According to the teaching of Christ and his

[1] An excellent spiritual commentary on the Penitential Psalms is that of Blessed John Fisher. First published in A.D. 1509, it has recently been re-edited by Professor J. S. Phillimore, M.A. (Catholic Library).

followers, the Old Testament was to be read in the light of the New. This is vividly illustrated by the last instructions our Lord gave to his disciples. These disciples had been brought up in the Jewish religion. They knew the Scriptures as interpreted by their Jewish teachers. However, after his Resurrection, our Lord "opened" the Scriptures to them, and they saw them *in quite another light*. "These are the words which I spoke to you while I was yet with you, that all things must needs be fulfilled which are written in the Law of Moses and in the Prophets and in the Psalms, concerning me. *Then he opened their understanding, that they might understand the Scriptures*. And he said to them: Thus it is written, and thus it behoved Christ to suffer," etc. (Luke xxiv 44-46). Again: "And beginning at Moses and all the Prophets, he expounded to them in all the Scriptures the things that were concerning him. . . . And they said one to the other: Was not our heart burning within us, whilst he spoke in the way and opened to us the Scriptures?" (*ibid.*, vv. 27, 32). This "opening" of the Scriptures was doubtless an important part of the instruction given during the forty days before the Ascension. Obviously, therefore, when we find St Peter, St John, St Paul, or the early Christians expounding passages of the Psalter in a manner that is not Rabbinical, we must conclude that they are employing a method they had learnt from the lips of their divine Master. Further, their exposition and method of interpretation must be accepted and adopted by those who profess to follow the Apostles—in spite of the disdain of modern rationalism for such method and exposition. All this is but to say that the true and full meaning of a passage of Scripture is that intended by the principal author of Holy Writ—the Holy Spirit. Hence, when our Lord, or his Apostles, or the Church wherein dwells the Holy Spirit, expounds a passage of Sacred Scripture, we learn the true message that that passage, written centuries ago by inspiration, was intended by the Holy Spirit to convey to mankind through countless generations. It matters, therefore, very little how far one individual—the human author—of any prophecy understood the full import of the message he was writing down under inspiration; nor is it of great concern that the Jewish people

before the coming of Christ may not have grasped the full significance of what was written, and that they applied, for example, what was really a prophetic description of a suffering Individual to themselves as a nation in distress.

With regard to the interpretation of Scripture by the Church, the Catholic rule is summed up by St Jerome, when he remarks, speaking of St Peter's exposition of the prophecy of Joel (Acts ii): " Si igitur apostolus Petrus, super quem Dominus fundavit Ecclesiam, et prophetiam et promissionem Domini illo tempore completam memoravit, quomodo possumus nobis aliud tempus vindicare?" (*Ad Marcellam*, P.L., t. 22, col. 475).

The Church has never regarded the books of the Old Testament as complete in themselves and having a meaning restricted to the time of their composition. Ever has she taught that one and the same eternal God is the author of both Testaments, that one and the same Spirit inspired both Jewish and Christian writers, and that the New Testament is the fulfilment of the old. St Augustine puts this in one sentence when he says: " Quae in veteri testamento latent in novo patent " (P.L., t. 34, col. 623).

Messianic Psalms

In order to determine whether a psalm has Messianic significance we should first consult the New Testament to see whether it is quoted there with such significance. But it does not follow that only those psalms are Messianic which are quoted as such in the New Testament. The Fathers, and even the Jewish Rabbis before them, found many Messianic passages for which we should look in vain in the Gospels and Epistles. The subject-matter of the psalm, therefore, must be carefully studied and compared, either with the evidence of the New Testament or with other psalms that have been proved Messianic.

A distinction, however, must be made between psalms *exclusively* Messianic and those merely *inclusively* Messianic. The former refer immediately and literally to the Messiah (*e.g.*, Pss. ii, xxi, cix); the latter refer immediately to some

person—for example, David or Solomon—who, however, is a type or figure of the Messiah. In this second case the psalm refers literally to David (or Solomon), but what is said concerning him is to be interpreted, with due proportion, of his antitype, the Messiah. This typical sense of the Old Testament is taught clearly in the New Testament (a conspicuous example is the Melchisedech passage in Heb. vii), and has always been admitted by ecclesiastical writers of the Catholic Church. There is yet a third manner by which a psalm may be Messianic. It may refer neither literally nor typically to Christ, but to some individual of the Old Testament; what, however, is said there can be applied *a fortiori* to Christ. Thus Ps. viii 8, *Omnia subjecisti sub pedibus ejus*, is said by the Psalmist in reference to man in general; but the Man *par excellence* is Jesus Christ; hence St Paul in 1 Cor. xv 26 applies these words to Christ. In a similar manner verses 5-7 of the same psalm are applied to " the son of man " *par excellence* in Hebrews ii 6-9. This third method makes the psalm Messianic, it may be said, *per excellentiam*. By the other two methods a psalm is Messianic either *per proprietatem* or *per figuram* (see *Verbum Domini*, ii, p. 166).

By these three methods it is clear that many of the psalms become Messianic in one sense or another. Hence it is that the Fathers find Christ or his Church in nearly every psalm. St Augustine writes: " Vix est ut in Psalmis invenias voces, nisi Christi et Ecclesiæ, aut Christi tantum, aut Ecclesiae tantum, quod utique ex parte et nos sumus " (P.L., t. 36, col. 713). Of course, this does not mean that nearly all the psalms have direct and literal reference to Christ—that is, that they are Messianic *per proprietatem*. In order to decide that a psalm is strictly Messianic we must have evidence from the psalm itself, or from the New Testament, or from analogy. The argument from analogy is after this wise. Ps. xxi is Messianic *per proprietatem*. This we know from the evidence furnished by the psalm itself, and from the N.T. But other psalms, not referred to in the N.T., seem, by comparison with Ps. xxi, to speak of the same sufferer. We may, then, regard these other psalms as Messianic.

The expression "new song" (canticum novum) indicates a psalm referring to Messianic times, especially the conversion of the Gentile nations. Eusebius of Caesarea pointed this out long ago in his *Demonstratio Evangelica* (bk. i, c. iv); in recent times an illuminating article on the same subject has been written by Professor Rendel Harris in the *Expositor*, July, 1918, pp. 1-12. The tone of these psalms is that of the "new song" in Apoc. v 9—a people of God "out of every tribe and tongue and people and nation."

The Biblical Commission gives guidance on this matter of Messianic Psalms by replying in the affirmative to the two following questions: (1) "From the manifold testimony of the sacred Books of the New Testament, the unanimous consent of the Fathers, as well as the admission on the part of Jewish writers, are we to recognise several psalms as prophetic and Messianic—that is, foretelling the Advent, Kingdom, Priesthood, Passion, Death, and Resurrection of a future Redeemer? (2) Must we also reject altogether the opinion of those who, perverting the prophetic and Messianic character of the psalms, restrict these prophecies concerning Christ to mere predictions regarding the future lot of the Chosen People?"

The opinion discredited in (2) is that which sees—*e.g.*, in Pss. ii, xxi, lxxi—a mere idealisation of the people, and in other psalms where a "king" is mentioned, merely a representation and personification of the people. Even Cheyne rejects this view, on the ground that "the religious phraseology of the Jews would surely have been thrown into hopeless confusion if 'king' sometimes meant 'king,' and at other times signified 'people'" (*Psalms*, p. xxxiii). In his opinion there are only three psalms that are strictly Messianic —viz., 45, 72, 101. Of these he writes: "The king is the Messiah; every other view is encumbered with difficulties," though he adds: "There are three, and only three, psalms which are in the narrower sense Messianic, though in the broader sense a large proportion of the psalms deserve this distinctive epithet" (*Enc. Biblica*, col. 3955-6).

Even Anglican Churchmen are affected by the poison of rationalism that seeks to eliminate the supernatural element

at all costs. The spirit of Zola who would not believe in miracles even if all the sick in the wide world were cured suddenly at Lourdes is considered to be the only scientific attitude to take. The Rev. W. T. Davison, in his article on *Psalms* in Hastings' *Dictionary of the Bible* (iv., p. 159-161), speaking of " direct prophecies," remarks that " it may well be that the Psalter contains hardly a single instance." In the same dictionary, under *Prophecy and Prophets*, the Rev. A. B. Davidson tells his readers that " the Messianic hope of the O.T. was, so to speak, unconscious. The writers had not the future king in their mind. They were speaking of other persons, or they were uttering presentiments, or what seemed to them religious necessities, or projecting forward brilliant spiritual hopes and anticipations." Even Dr. Kirkpatrick seems to shirk " direct prophecy," and to regard Messianic psalms as referring " primarily to the circumstances under which they were written " (*Psalms*, p. lxxxii). The Rev. Emery Barnes cannot imagine that the sufferings of our Lord supplied the occasion for the composition of Ps. xxi (22), for otherwise " all the years between the composition of the psalm and the Crucifixion, the psalm must have been not a part of God's Revelation, but a cryptogram to which living men had no key " (*Lex in Corde*, p. 81). Yet it is abundantly evident from the Targums and elsewhere that the Jews firmly believed that several passages in their sacred Books contained prophetic references to the time of King Messiah. Like the woman of Samaria, they knew that when the Messiah should come he would explain all things unto them (Jo. iv 25).

Let us take this example of Ps. xxi. Could anything be clearer than the fact that from verse 23 onwards the Hebrew writer is convinced that he is uttering direct prophecy ? The sufferer is to preach not only to his brethren and to the Jews, but to " a great church " (v. 26) that is to be world-wide (v. 28). The " Kingdom of God " is to be established internationally (v. 29). Rich and poor of all nations are to partake of a sacrificial meal, and to worship and bow down in one religion (v. 30). Generations unborn are to hand down by tradition to further generations what Yahwè has done through the sufferings of the person concerning whom

the psalm is written (vv. 31, 32). If this is not direct prophecy, what is direct prophecy ?

Psalms that are undoubtedly Messianic *per proprietatem* are ii, xv, xxi, xliv, lxxi, cix. To these some of the following may be added, though probably all of them are Messianic only *per figuram :* xxx, xxxiv, xxxix, xl, liv (?), lxviii, lxix, lxx (?), lxxxv, lxxxvii, cviii, cxiv, cxv, cxvii, cxli. The *New Songs* which sing of the Messianic Age are xxxii, xxxix, xcv, xcvii, cxliii 9-15, cxlix.

Other psalms or parts of psalms which have Messianic significance are i 5, ix 21, xiii 7, xx 10, xlvi, lx 7, 8, lxiv 3, lxv 3, 8, lxvi, lxvii 31, 32, lxxiv 3, 4, lxxv 11-13, lxxix 16-18, lxxxi 8, lxxxiv 9-14, lxxxvi, lxxxviii (in part), xciv, xcvi, xcviii 1, 3, xcix, ci 16, 23, cxvi, cxxv.

Many passages in the Psalter might be called Messianic *per excellentiam.* Examples are viii 5-9, cxxxix.

Imprecatory Psalms

For some time pious non-Catholics have been much exercised in mind by what they call the " imprecatory," " comminative," or " cursing " passages that not unfrequently occur in the Psalter.[1] Professor Briggs is quite right when he remarks that this anxiety is " quite modern " (*Psalms,* vol. i, p. xcviii). Recently it has been resolved among Anglicans to omit these offensive passages from the Psalter of the Book of Common Prayer. During the European War these passages had been quoted as justifying " reprisals," and modern thought, presumably, does not believe in " reprisals " even in warfare.[2] The usual explanation given by non-Catholic writers is that these imprecations owe their origin to the imperfect morality of the Old Testament. But, in the first place, it must be remembered that the New Testament is not without analogous examples: Gal. i 7-10, v 12; 1 Thess. ii 15, 16; Acts xviii 6, etc. Secondly, it will be worth our while to inquire into the moral teaching of the Old Testament to see whether it really does encourage a spirit of revenge, the wishing of evil to fall upon one's personal

[1] Similar passages are found in the Prophets, especially Jeremiah.

[2] See *The Times* newspaper, July 4, 1917.

enemies, and hatred towards those that have done one a wrong.

We turn first to Lev. xix 17, 18. There we read: "Thou shalt not hate thy brother in thy heart. . . . Seek not revenge, nor be mindful of the injury of thy citizens. Thou shalt love thy neighbour as thyself." Could anything be more explicit? Again, Prov. xxv 21, 22: "If thy enemy be hungry, give him to eat: if he thirst, give him to drink. For thou shalt heap hot coals upon his head, and the Lord will reward thee." Prov. xxiv 17: "When thy enemy shall fall, be not glad, and in his ruin let not thy heart rejoice. Lest the Lord see, and it displease him." Two further quotations will suffice, the first from the earliest legislation of Israel, and the second from one of the latest of the O.T. Books. Ex. xxiii 4, 5 says: "If thou meet thy enemy's ox or ass going astray, bring it back to him. If thou see the ass of him that hateth thee lie underneath his burden, thou shalt not pass by, but shalt lift him up"; and Ecclus. xxvii 33, xxviii 1: "Anger and fury are both of them abominable, and the sinful man shall be subject to them. He that seeketh to revenge himself shall find vengeance from the Lord, and he will surely keep his sins (in remembrance). Forgive thy neighbour if he hath hurt thee, and then shall thy sins be forgiven when thou prayest. . . . Remember thy last things, and let enmity cease. . . . Remember the fear of God, and be not angry with thy neighbour." It would seem, therefore, that the Old Testament standard of morality in respect to one's private enemies was by no means deficient. The second greatest commandment of both Testaments is: "Thou shalt love thy neighbour as thyself."

Against this is adduced the *lex talionis*: Eye for eye: tooth for tooth" (Ex. xxi 24; Lev. xxiv 20; Deut. xix 21). But a distinction must be made between the religious teaching of Israel and its civil code. The Jewish people formed not only a religious society, but also a nation. As a nation they required a civil code, and the *lex talionis* belonged to this code. No civil society that has to deal with human nature and its evil inclinations can preserve peace and order by an appeal to purely religious precepts. No Christian nation has yet substituted the Sermon on the Mount for its civil

legislation. An injured Christian prosecuting a fellow Christian for assault will hardly expect the judge to advise him to turn his other cheek to the smiter. Every nation must have its civil code. But the Jewish nation was of a peculiar kind, to wit, a theocracy. Hence not only its religion but its civil laws also had Yahwè as their author; and not until Christ said: *My Kingdom is not of this world,* were these laws no longer divine.

When our Lord came on earth he found that the high moral standard of the O.T. was lowered by the doctrines and traditions of men. To the law " Thou shalt love thy neighbour as thyself " they had added, " and hate thy enemy " (Mtt. v 43). Where Moses had said: " Honour thy father and thy mother," they had introduced a qualification whereby they " made void the word of God by your own tradition which you have given forth." And many such interpretations had they invented (see Mk. vii 1-13). We cannot, therefore, argue that the standard of the Old Law was so low that the " imprecations " in the Psalter must be taken as repulsive to modern thought. True it is that the New Testament raised that standard, especially by laying emphasis on God's love for us where the Old Testament had laid stress on his justice. " The last and final revelation which God has given us of himself is the revelation of his love. It was not given merely through the lips of the Prophet or Psalmist, it was given in the Person of our Lord " (Father Maturin, *Self-Knowledge and Self-Discipline,* p. 285).

Akin to the explanation we have just rejected is that which says that the " imprecations " are due to " the spirit of the age in which the Psalmist lived," when, presumably —and wrongly so—it was not considered immoral to wish evil to an enemy. This solution has often been advanced (see, *e.g., American Ecclesiastical Review,* March, 1911). It is said, further, that the Holy Ghost is not the author of these imprecations, since he uses his human instruments " as he finds them." A similar argument might be used to explain " errors in the Bible," but surely this would do away with the Catholic teaching on Inspiration. In *Providentissimus Deus* Leo XIII reminds us that " because the Holy Ghost employed men as his instruments, we cannot say that it

was these inspired instruments who, perchance, have fallen into error, and not the primary Author. For, by supernatural power, he so moved and impelled them to write—he was so present to them—that the things which he ordered, and those only, they first rightly understood, then willed faithfully to write down, and, finally, expressed in apt words and with infallible truth. Otherwise, it could not be said that he was the Author of the entire Scripture."

Another theory attempts to explain the " imprecations " by regarding them as the words not of the Psalmist, but of his foes. It is true that one or two psalms may be made to fit this theory (see, *e.g.*, Father Rickaby, S.J., on Ps. cviii in *The Psalms made Easy*), but certainly it will not suit the great majority of the imprecatory passages.

The Fathers generally regarded these imprecations as " prophetic " rather than denunciatory. Here, I think, we have a key for the solution of the question. It is remarkable that many of the imprecations are to be found in psalms that in one sense or another are Messianic. Thus in forcible Eastern language the Psalmist utters the woes that shall come upon the enemies of the Messiah. They remind us of passages in the Gospels: the " evil end " of Mtt. xxi 41; the stone that, falling on a man, " shall grind him to powder. And the chief priests . . . knew that he spoke of them " (Mtt. xxi 44, 45); the " woes " of Mtt. xxiii 13-38 (read the whole passage); " Woe to that man by whom the Son of Man shall be betrayed. It were better for him if that man had not been born " (Mtt. xxvi 24); " Depart from me, ye cursed, into everlasting fire " (Mtt. xxv 41); " Bind his hands and feet, and cast him into the exterior darkness. There shall be weeping and gnashing of teeth " (Mtt. xxii 13, etc.). Against these and other such passages is sometimes put our Lord's prayer on the Cross: " Father, forgive them, for they know not what they do "; but from Christ's whole attitude towards the Scribes, Pharisees, and Priests it is clear that this prayer was offered up not for the Jews that had rejected him, but for the Roman soldiers who had just nailed him to the Cross.

We find, then, no difficulty with passages such as Pss. xxxix 15, 16, lxviii 23-29, lxix, cviii 5-11. They

are prophetical imprecations on the enemies of the Messiah.

But, apart from these passages, there are others in which the Psalmist utters " imprecations " upon his enemies, or upon those that are plotting against the nation of Israel. A famous example is the conclusion to Ps. cxxxvi: *Super flumina Babylonis*. We will remark on each passage as it comes before us in our Commentary; but it will not be out of place here to consider the question in general.

As the Angelic Doctor has something to say on the matter, it will be worth while to consult him. In 2a 2ae, q. 25, a. 6, St Thomas considers the question: " Utrum peccatores sint ex charitate diligendi." In the body of the article he teaches us that two things in sinners must be borne in mind—their nature and their guilt. Their nature they have from God, and it is capable of everlasting happiness; hence, according to their nature, sinners must be loved. But the guilt in sinners is something opposed to God, and is an obstacle in the way of everlasting happiness; hence, according to their guilt, by which they are opposed to God, all sinners are to be hated—even if father, mother, or relative. So he concludes: " Debemus in peccatoribus odire quod peccatores sunt, et diligere quod homines sunt beatitudinis capaces: et hoc est eos vere ex charitate diligere propter Deum." Then in the reply to the third objection of this article, St Thomas explicitly treats of the " imprecations " in Sacred Scripture. " These imprecations," he says, " can be taken in three ways. First, as *predictions*, and not as wishes; so that the sense of ' convertantur peccatores in infernum ' is ' convertentur,' etc. Secondly, as wishes, but in the sense that *the desire is not the punishment of man, but the justice of him that punishes ;* so in Ps. lvii [11]: ' The just shall be glad when he sees the vengeance '; for even when God punishes he ' hath not pleasure in the destruction ' of the wicked (Wis. i [13]), but in his own justice, for ' God is just and loveth justice ' (Ps. x [8]). Thirdly, the desire may refer to *the removal of guilt and not to the inflicting of punishment*—that is, that sin may be destroyed while man remains."

Certainly most of the imprecations in the Psalter, if not all, can be placed under one of these three heads. Very

often the verbs in these passages should be translated as future indicative tenses predicting what shall happen, rather than as optative or jussive forms. In Hebrew there are really only two " tenses " (wrongly so called), and in the majority of cases the jussive form of the verb cannot be distinguished from the imperfect or " future tense."

Now it cannot be said that the Old Testament, by declaring what awful punishments await the wicked, is contrary to the spirit of the New Testament. When St Peter spoke to Ananias and Saphira his words were not smooth: no sooner does he predict the death of the woman than she falls down dead (Acts v 9, 10). St Paul, fixing his eyes on Elymas, spoke to him with no gentle tongue: " O full of guile and all villany, son of the devil . . . thou shalt be blind, not seeing the sun for a season " (Acts xiii 10, 11). In the Epistles, the justice of God and the consequent punishment of sinners are often set forth. Of Alexander the coppersmith, St Paul writes that " he did me much evil. The Lord will render to him according to his work " (2 Tim. iv 14); and the souls of the martyrs cry aloud to God that he may execute vengeance upon their persecutors (Apoc. vi 10).

Of course, the conversion of the enemies—whether private or political—is always desired, though not always expressed in the poetry. Passages, however, like Ps. ii 10-13, iv 3-6, vii 13 ff., etc., sufficiently illustrate St Thomas's contention that the " imprecations " aim at " the removal of guilt, that sins may be destroyed, but man remain." Outside the poetry we read how solicitous, how loving, how compassionate, was David towards Absalom—2 K. xviii 5, 12, 29, 32, 33, xix 1-4—so much so that Joab could say to the king: " Thou lovest them that hate thee, and thou hatest them that love thee "; and, as regards national enemies, we find Jeremiah counselling prayers for blessings upon them (Jer. xxix 7; cp. also Baruch i 11).

Further, the Angelic Doctor says that often the desire underlying the " imprecation " may be not for the punishment of the offender, but rather for " the justice of him that punishes." And surely even modern thought can say: " Do not I hate them, O Lord, that hate Thee ? Am I not grieved against those that rise up against thee ?" (Ps. cxxxviii

21); surely we can wish that sinners may either be brought to shame, or else satisfy divine justice by paying the penalty (cp. Ps. cxxviii 4 ff.) even if we would not express our wish in the vivid language of an Oriental! Surely, also, we can pray: "ut inimicos sanctae Ecclesiae humiliare digneris," and well desire the overthrow of those societies that would undermine the Church of God and cast down his Vicar on earth!

In a pastoral letter issued on the Feast of St Francis de Sales, 1917, Cardinal Mercier wrote: "The wish to avenge an evil is properly a virtue. To wish physical evil to someone who has committed an injustice and obstinately perseveres in his unjust course, and to wish this physical evil, not as an end in itself, but as the means of attaining an ulterior moral end; to wish that the guilty should suffer so that under the pressure of suffering there shall come about the conversion which he refuses to accept voluntarily—this is not to hate him, but, on the contrary, to love him rationally" (quoted from the *Universe*, June 7, 1918).

When reading the passages against foreign enemies we must remember that the existence or overthrow of the Jewish nation meant the preservation or collapse of monotheism. It was of supreme importance that the race of Jacob should never become extinct or lose its religion until the Messiah should have come. The apparently savage laws relating to war—*e.g.*, Deut. xx 16, 17—had as their object: "lest they [polytheists] teach you to do all the abominations which they have done unto their gods, and you should sin against Yahwè your God" (v. 18).

Further, the Jews understood—better than we to-day—that the future of a nation is in its generation of children. Children brought up with traditional hatred of Israel would one day seek to try their strength against the Jews. Realising this, the Psalmist, in vivid Oriental language, would pray for the extermination of these future enemies (Ps. cxxxvi 9). Otherwise these children would grow up to become enemies of Yahwè (Ps. v 11). To this attitude we must add the Psalmist's belief that part of the punishment of sinners fell on their children (Ex. xx 5; Deut. v 9). Finally, with all the "imprecatory" passages in the Old Testament we must

bear in mind the Oriental mode of expression. The Englishman in his prayer for the King uses duller words to express what an Eastern would say with more gusto:

O Lord our God, arise;
Scatter his enemies,
  And make them fall.
Confound their politics;
Frustrate their knavish tricks,
On him our hopes we fix,
  God save us all![1]

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[1] The above was written before the Peace celebrations in Westminster Abbey, July 6, 1919, when a milder form of the anthem was sung. Commenting on the new version, *The Times* (July 5) remarked: "Why, if direct and forcible language has any merit, should it not also be in the prayer on our lips? . . . We still retain a preference for the hearty, if ruder, original."

CHAPTER VII

TEXTS AND VERSIONS

The Massoretic Text

The generally received opinion is that all the psalms were originally written in Hebrew. As we have said above (p. 41), this opinion is almost but not absolutely certain. We know very little about the history of the editing of the Psalter in pre-Christian times; but it is certain that modifications were introduced into the text at one time or another (see above, p. 35).

The pre-Christian Psalter had not the vowel-pointing found in our Hebrew texts to-day. This vowel-system was invented from the sixth century A.D. by Jews known as *Massoretes*, from the fact that they studied the traditional pronunciation (*Massora*=tradition) of the Hebrew language. Hence we speak of the *Massoretic Text* (M.T.). St Jerome, who died in A.D. 420, and the writers of the Talmud (*c.* A.D. 500) do not appear to have had any knowledge of vowel signs.

The oldest Massoretic manuscript we possess does not date further back than A.D. 916, and it does not contain the Psalter. Nevertheless, we know that our present Hebrew Psalter fairly well represents that which was current in the second century A.D.; for it does not differ considerably from the Hebrew texts known to Aquila, Origen, St Jerome, and the writers of the Targums.

But when we seek beyond the second century A.D. we enter into a mist of uncertainty. About the year A.D. 90 the Rabbis of the school of Jamnia undertook a revision of the Old Testament text, which resulted in the adoption of a standard text. Once a single archetype was officially adopted, all MSS. that differed from it seem to have been suppressed. It was something similar to what happened to the Old Latin texts once St Jerome's Vulgate was made the standard or official Bible of the Latin Church.

In our " observations " appended to each psalm, we refer

to the Massoretic Text as M.T. Where, however, there is absolutely no doubt what the original reading was, we sometimes refer to " Heb."—*i.e.*, the original Hebrew.

The Septuagint

The most important witness to the pre-Christian text of the Old Testament is the Alexandrian Greek Version, which is generally called the Septuagint (LXX), though this title, strictly speaking, belongs exclusively to the Greek translation of the Pentateuch. The date of the translation of the Pentateuch is as far back, at least, as the third century B.C. When, then, was the Psalter translated into Greek? It is generally taken for granted that this took place subsequent to the translation of the Law, and a date in the second half of the second century B.C. is usually suggested. This may be correct. Nevertheless, the present writer will not be surprised if eventually it is proved that the Psalter was translated *before* the Law. The Psalms entered largely into the popular devotion of the Jews; and the less educated Jews at Alexandria would require an intelligible hymn-book before a translation of the Law.[1] As Professor Swete points out, for the Alexandrian Jews " a knowledge of Greek was not a mere luxury but a necessity of common life," because " every year of residence in Alexandria would increase their familiarity with Greek and weaken their hold upon the sacred tongue." (*Introduction to O.T. in Greek*, p. 8). However this may be, it seems certain that by the year 132 B.C. a Greek Psalter was in existence, for in that year was written the prologue to Ecclesiasticus, wherein it is stated that the Law, the Prophets, and the rest of the Books were already published in Greek.

In our " observations " on the psalms we have used Swete's *Psalms in Greek*. The main text is the *Codex Vaticanus* (B) preserved in the Vatican Library at Rome. This is the oldest Bible in existence, dating back to the fourth century A.D. It is therefore some seven centuries earlier than our oldest text of the Psalms in Hebrew.

[1] A recent Catholic scholar, Franz Xavier Wutz, is convinced that the LXX was translated from a Hebrew text written with Greek letters (see *Biblica*, 1924, p. 76).

Besides the text of B, Swete gives variants from the other important manuscripts. The letter ℵ denotes the *Codex Sinaiticus*, which is also a fourth-century text and next in importance to B. The letter A represents the *Codex Alexandrinus*, of the fifth century; R stands for the *Psalterium Graeco-Latinum Veronense*, of the sixth century and later; T for the *Psalterium Turicense;* and U for some fragments of the Psalms, written perhaps in the seventh century. For further information on these MSS. we refer the student to Swete's *Psalms in Greek*, pp. v-xiv, or to his excellent *Introduction to the Old Testament in Greek.*

Where a second, third, or fourth hand has edited the *Codex Vaticanus*, Professor Swete represents the fact by the symbols B^{a}, B^{b}, B^{c} respectively. With the *Codex Sinaiticus*, $\aleph^{ca}$ denotes a seventh-century hand on the text, and a later corrector of $\aleph^{c,a}$ is represented by the symbol $\aleph^{c,b}$.

The study of the Greek Psalter is of great importance. It is based on a text that has thereby escaped the school of Jamnia and the hands of the Massoretes. Modern criticism is not yet sufficiently alive to its importance. As Professor Briggs justly observes, " the text of LXX where there is a consensus of readings has a value which has not been estimated by critics as highly as it ought to be as far as the Psalter is concerned. In a *very large number of cases* this common text is to be preferred to M.T." (*Psalms*, p. xxviii; italics mine). Our quarrel is that, in his treatment of the psalms, Briggs would have done well to have decided more often in favour of the LXX.

Early in the Christian era other Greek translations of the O.T. were made. Among these were the versions of Aquila, Symmachus, Theodotion, and the anonymous translations known as the Quinta and the Sexta. Only fragments of these versions have come down to us, though once they stood in parallel columns in the colossal work of Origen, which is called the Hexapla. In our textual " observations " we have made use of the Hexapla given in Migne's *Patrologia Graeca*, t. 16.

AQUILA, a relative of the Emperor Hadrian, was converted to Christianity at Jerusalem. When told to give up the pagan practice of astrology he refused, and in consequence

of this he was excommunicated. Thereupon he adopted the Jewish religion, and studied under distinguished Rabbis, including Rabbi Akiba. With the object of discrediting the LXX Version, which was the O.T. of the Christians, Aquila translated the Hebrew Bible into Greek, about the beginning of the second century. His slavish literalism is referred to by St Jerome, who describes him as " a proselyte and controversial translator, who has endeavoured to translate not merely words but even their etymologies !" As an example, he quotes Aquila's rendering of *frumentum et vinum et oleum* —viz., χεῦμα ὀπωρισόν σιλπνότητα. " Who can accept this ?" exclaims Jerome. " One might as well talk of *fusionem, pomationemque et splendentiam* !" He goes on to show how unreasonably Aquila attempted to render into Greek even the Hebrew sign of the definite accusative (Letter 57, *ad Pammachium*, P.L., t. 22, col. 577). Nevertheless, for us to-day, Aquila's jargon has this advantage, that it easily shows the underlying Hebrew text, and thus gives us Hebrew readings of the sub-Apostolic age.

Theodotion was a Jew of Ephesus. His works seem to have been a revision of the LXX upon the basis of the standardised Hebrew text, rather than an independent translation from Hebrew into Greek. He wrote towards the close of the second century A.D.

Symmachus was an Ebionite who published a Greek translation shortly after that of Theodotion. Following the sense rather than the letter of the Hebrew, he writes in an elegant style. In all probability he made use of the existing LXX, and perhaps of the versions of Aquila and Symmachus.

The Quinta and the Sexta were written by unknown hands. If we are to believe Eusebius (H.E., vi 16; P.G., t. 20, col. 553), they were hidden a long time before Origen unearthed them and incorporated them into his *Hexapla*, in which case they must have been written early in the third century A.D.

The Targum of the Psalter is an Aramaic paraphrase rather than a translation. In its present form this Targum dates from about the ninth century A.D., but it is based, most probably, on an earlier Targum. In our textual observa-

tions we refer to *Walton's Polyglot*, where the Psalter Targum is given, accompanied by a Latin translation.

The Syriac Version or PESHITTA (" simple " or " common "; cp. " vulgate ") was written probably at Edessa in the second century A.D. It is important to notice that its text of the Psalter agrees far more with that of the LXX than with M.T. Briggs observes that " it also shows traces of the influence of an oral Aramaic Targum earlier than the existing Targum " (p. xxx). For our textual observations that refer to the Peshitta (Pesh.) we again refer the student to *Walton's Polyglot*.

LATIN.—The origin of the first Latin translation of the Scriptures is not yet determined. Rome, North Africa, and Syria have been suggested for the place, and the first and second centuries for the date. By the time of St Jerome (n. 336) several Latin Bibles, or, perhaps, several editions, with variants, of one original version, were in circulation. They were translations from the LXX, not from the Hebrew, and are known under the titles *Old Latin*, *Itala* (probably from a misreading of a passage of St Augustine), or *Vulgate*.

At the request of Pope St Damasus, St Jerome undertook a revision of the texts of the Gospels about the year 383. Shortly afterwards, he revised the Latin Psalter from the LXX, without introducing any drastic alterations, lest his edition might arouse false suspicion. " Veterum interpretum consuetudinem mutare noluimus, ne nimia novitate lectoris studium terreremus " (Letter 106, P.L., t. 22, col. 843). This revision became known as the *Psalterium Romanum*. It was adopted in the churches at Rome and in Italy up to the pontificate of Pius V (1566-1572), and is still in use at St Peter's, Rome. In our Breviary, the *Invitatorium* at Matins, and the *Antiphons, Versicles*, and *Responsories* are taken from the Roman Psalter. This explains why some antiphons are identical with the first verse of the psalm that follows, while others are not. Also, the psalms or parts of psalms in the Missal are taken from the Roman Psalter: hence, for example, the Tract for the first Sunday in Lent gives a Latin version of Ps. xc, which is not the same as that which we recite at Sunday Compline.

Between the years 387 and 391, St Jerome, at the request of St Paula and Eustochium, again revised the Latin Psalter. This time he used not only the Septuagint, but also the monumental *Hexapla* of Origen, which St Jerome had seen at Caesarea. This second edition, from the popularity it acquired in Gaul, became known as the *Psalterium Gallicanum*. It is this Gallican Psalter that we recite at divine Office, and that is printed in our Vulgate Bible. Later on, between the years 392 and 405, St Jerome translated the Old Testament from the Hebrew original. This is now our Vulgate Old Testament, but there is one exception—St Jerome's translation of the Psalms from the Hebrew never supplanted the Gallican Psalter. Probably on account of popular feeling the *Psalterium juxta Hebraeos* was never adopted by the Church for official use. Whether or not, after the Benedictine revisers of the Vulgate have given us a critical text of St Jerome's *Hebrew Psalter*, the Church decides to make this the official Psalter, remains to be seen. The *Psalterium juxta Hebraeos Hieronymi* was edited with critical apparatus by Dr. J. M. Harden, of Dublin, in the year 1922. We have made this excellent edition our authority in the textual observations appended to each psalm. Concerning this final Psalter of St Jerome, Professor Briggs remarks: " Its evidence is especially valuable as giving the opinion of the best Biblical scholar of ancient times as to the original text, based on the use of a wealth of critical material vastly greater than that in the possession of any critic, earlier or later " (p. xxxii). It is well, however, to bear in mind that in his unbounded enthusiasm for " veritas hebraica " the Doctor Maximus was inclined to lose sight of the value of the LXX and of the Hebrew text it represents.

Although the fact cannot be questioned that *on the whole* the *Psalterium juxta Hebraeos* reproduces the original more faithfully than the *Gallican Psalter*, yet there are a number of passages (far more than some writers seem to imagine) in which the latter has the advantage. Should the *Psalterium juxta Hebraeos* be adopted, simply as it stands, as the Psalter for the divine Office, we should undoubtedly

lose several correct readings preserved in our present Psalter. A Psalter compiled from the Gallican and Hebrew texts of St Jerome (the latter predominating) would be nearer the ideal. Below we give, with all reserve, a list of passages for which the Gallican text may claim superiority or, at least, consideration.

Ps. I: Retain (probably) *non sic* (2), v. 4.

Ps. II: Retain *eos* (1), v. 4; *justa*, v. 12.

Ps. IV: Retain *exaudivit* instead of *exaudi*, v. 2; *gravi corde? Ut quid* instead of *incliti mei ignominiose*, v. 3.

Ps. VI: Retain *qui memor sit tui* instead of *recordatio tui*, v. 6; *lavabo* instead of *natare faciam*, v. 7. *Turbatus est* is perhaps better than *Caligavit*, v. 8, and *inter* better than *ab*.

Ps. VII: *dum non est qui redimat* is probably better than *laceret*, v. 3. *Domine Deus* is better than *ad me*, v. 7. Omit *et* in St Jer. before *concepto* and read with Vulg. before *peperit*, v. 15.

Ps. VIII: Retain *Dominus* instead of *Dominator*, vv. 2, 10.

Ps. IX: Retain *tibi*, v. 2. Omit *et* (1), St Jer., v. 4. Retain *Miserere* and *vide* instead of *Misertus est* and *vidit*, v. 14. Retain *comprehensus est* instead of *corruit*, v. 17. Same verse, omit *sonitu sempiterno*, St Jer. Retain *legislatorem* instead of *terrorem*, v. 21. Retain *consiliis* instead of *sceleribus*, v. 23. Retain *laudatur* and *benedicitur* instead of *laudavit* and *applaudens sibi*, v. 24. In same passage divide lines as Vulg. Retain *inquinatae sunt* instead of *Parturiunt*, v. 26. Prob. *dolo* is better than *avaritia*, v. 28. Retain *in pauperem* instead of *robustos tuos*, v. 30. *In laqueo suo* probably begins a new line instead of ending previous line *ad rete suum*, v. 31. Same verse *humiliabit eum* is prob. better than *Et confractum*, and *et cadet* better than *et irruet:* also, *pauperem* instead of *valenter*. Retain *manus tuas* instead of *manu tua*, v. 35. Same verse *pauper* is better than *fortes tui*. Retain *quaeretur* and *invenietur* instead of *quaeres* and *invenies*, v. 36. Retain *praeparationem cordis eorum* instead of *praeparasti ut cor eorum*, v. 38.

Ps. X: Retain *in pauperem*, v. 5. Read *et impium* in 6*a* as Vulg.

Ps. XI: Retain *me*, v. 2. Read *miseriam* rather than *vastitatem*, v. 6. Prob. read *fiducialiter agam in eo* rather than *auxilium eorum*, v. 6. Retain *nos* instead of *ea*, v. 8.

Ps. XII: Verse 6*d* is wanting in St Jer.

Ps. XIII: Prob. retain *non est usque ad unum*, v. 1. Read *ubi non erat timor*, v. 5 (cp. lii 6).

Ps. XIV: *proximo suo* is better than *ut se affligat*, v. 4.

Ps. XV: *Dixi* is better than *dicens*, v. 2 *mirificavit* better than *et magnificis*, v. 3. *infirmitates* may be better than *idola*, v. 4. Prob. retain *mihi*, v. 5.

Ps. XVI: Retain *justitiam meam* instead of *justum*, v. 1; *in me iniquitas* instead of *cogitationes meas*, v. 3; *non loquatur* instead of *transire*, v. 4; and omit full-stop (St Jer.) after *meum*. Retain *Projicientes me* instead of *Incedentes adversum me*, v. 11. *Susceperunt me* is prob. better than *Similitudo ejus*, v. 12.

Ps. XVII: *Et exaudivit* is better than *Exaudiet*, v. 7. Omit *et* (2) in St Jer., v. 8. *quoniam voluit me* is better than *quia placuit* (al. *placui*) *ei*, v. 20. Read *Domine* with first line, v. 29. Retain *Et* (1), v. 36, and *disciplina tua correxit me in finem* instead of *mansuetudo tua multiplicavit me*. Retain *illos*, v. 38. Retain *Et*, v. 41. *delebo* is prob. better than *projiciam*, v. 43. Retain *subdis* instead of *congregas*, v. 48.

Ps. XVIII: *alienis* is better than *superbis*, v. 14. Retain *semper*, v. 15.

Ps. XIX: *magnificabimus* is better than *ducemus choros*, v. 6. Divide lines in v. 10 as Vulg. and read *exaudi*, against St Jer. *exaudiet.*

Ps. XX: *commovebitur* is better than *decipietur*, v. 8. Prob. retain *omnes*, v. 9.

Ps. XXI: *in sancto habitas* is better than *sancte habitator*, v. 4. *qui extraxisti me* is better than *propugnator meus*, v. 10. Retain *Quoniam*, v. 17. *canes* is better than *venatores*. *Foderunt* is better than *vinxerunt*. *humilitatem meam* is better than *exaudi me*, v. 22; *Timeat* better than *et metuite*, v. 25; *deprecationem* better than *modestiam*; *a me* better than *ab eo*. *vivent corda eorum* is better than *vivet cor vestrum*, v. 27. Read *mea* rather than *ejus*, v. 31; prob. retain *meum*. *generatio ventura* is better than *generatione*. *Venient*, v. 32.

Ps. XXIII: Retain *proximo suo*, v. 4. *faciem Dei Jacob* is correct against *faciem tuam, Jacob*, v. 6.

Ps. XXIV: *irrideant* is better than *laetentur*, v. 3. Retain *et* (2), v. 5. Omit *et* in St Jer., v. 9. Read *vias* instead of *viam*, v. 9.

Ps. XXV: *decorem* is correct against *habitaculum*, v. 8.

Ps. XXVI: *Circuivi* may be better than *qui sunt in circuitu meo*, v. 6. *esto* is better than *fuisti*, v. 9. Verse 12*c* is obscure, but Vulg. seems preferable to St Jer.

Ps. XXVII: Read *templum* rather than *oraculum*, v. 2. Retain *ne perdas me*, v. 3. Read *adjutor* rather than *fortitudo*, v. 7, and *plebis suae* rather than *mea*, v. 8.

Ps. XXVIII: Retain *filii Dei*, v. 1. *comminuet* is better than *disperget*, v. 6; *intercidentis* better than *dividens*, v. 7.

Ps. XXIX: *a descendentibus* is better than *ne descenderem*, v. 4. *decori meo* is correct against *monti meo*, v. 8.

Ps. XXX: *conturbatus est*, v. 10, see *Turbatus*, vi 8. *paupertate* is better (meaning *affliction*) than *iniquitate*, v. 11. *deducantur* is correct against *taceant*, v. 18. *conturbatione* (Heb. prob. *conspiracy*) is better than *duritia*, v. 21. Retain *quoniam*, v. 24. Read *abundanter* as Vulg. with *retribuet*—not as St Jer.: *retribuet his qui satis operantur*.

Ps. XXXI: Verse 4*b* is probably better rendered by Vulg. Omit *jugiter* in St Jer. at end of line (Heb. *sela*—outside the text). *tribulatione* is better than *hoste*, v. 7; *erue me a circumdantibus me* is prob. better than *salvans circumdabis me*, v. 7.

Ps. XXXII: Read *corda* rather than *cor*, v. 15. Read *et* rather than *quia*, v. 21.

Ps. XXXIII: *illuminamini* is better than *confluite*, v. 6. *Divites* better than *Leones*, v. 11. Retain *justi*, v. 18. *Mors peccatorum pessima* is better than *Interficiet impium malitia*, v. 22.

Ps. XXXIV: Retain *eos*, v. 5. *tentaverunt me, subsannaverunt me subsannatione* is better than *in simulatione verborum fictorum*, v. 16.

Ps. XXXV: *ut delinquat* is prob. better than *impii*, v. 2.

Ps. XXXVI: *arescent* is better than *conterentur*, v. 2. *in divitiis ejus* is better than *fide*, v. 3. Omit *Et* in St Jer., v. 5. Read *corde* instead of *in via*, v. 14. *mox ut honorificati fuerint*

et exaltati is superior to *gloriantes et monocerotes*, though the true text is obscure, v. 20. Insert *Injusti punientur* in St Jer., v. 28. *elevatum sicut cedros Libani* is better than *fortissimum sicut indigenam virentem*, v. 35. *reliquiae homini pacifico* is better than *ad extremum pax viro*, v. 37. *reliquiae* better than *novissimum*, v. 38.

Ps. XXXVIII: *Posui ori meo custodiam* is prob. better than *custodiam os meum silentio*, v. 2; and *cum consisteret* better than *donec*. *et humiliatus sum* is perhaps better than *silentio*, v. 3. *congregabit* is better than *dimittat*, v. 7; *expectatio* better than *expecto*, v. 8. *A fortitudine* better than *a contentione*, v. 12.

Ps. XXXIX: *miseriae* is preferable to *sonitus* (al. *famoso*), v. 3. Retain *nomen*, v. 5. Verse 5*b* is perhaps better in Vulg. *non est qui similis sit tibi* is superior to *non invenio ordinem coram te*, v. 6.

Ps. XL: Retain *egenum et pauperem*, v. 2. *beatum faciet eum* is better than *beatus erit*, v. 3. Retain *ejus* (1), v. 4. Prob. retain *in idipsum* at end of v. 7. *constituerunt adversum me* is better than *infundebant sibi*, v. 9.

Ps. XLI: *desiderat cervus* is better than *areola praeparata*, v. 2. Read *Dei* instead of *tuam*, v. 3. *in locum tabernaculi admirabilis* is better than *ad umbraculum, tacebo* (but see obs. on this verse), v. 5. Read v. 6 as Vulg. *Dum confringuntur* is better than *Cum me interficerent*, v. 11.

Ps. XLIII: *Manus tua Gentes disperdidit* is prob. superior to *Tu manu tua Gentes delesti*, v. 3. *in eis* is correct against *tibi*, v. 4. *et Deus meus* is better than *Deus*, v. 5; and *qui mandas* better than *praecipe*. *insurgentes in nos* is better than *adversarios nostros*, v. 6. *Deo* is correct against *Domino*, v. 9. *inimicos nostros* is better than *hosti*, v. 11; and *sibi* better than *nos*.

Ps. XLIV: *Tyri* is better than *fortissimi*, v. 13. Divide v. 15 as Vulg. *Memores erunt* is better than *Recordabor*, v. 18.

Ps. XLV: Read *noster* instead of *nostra* (*spes*), v. 2. Prob. read verbs in order of Vulg. v. 3. *sanctificavit tabernaculum suum Altissimus* is prob. better than *sanctum tabernaculum Altissimi*, v. 5. *scuta* is prob. better than *plaustra*, v. 10.

Ps. XLVI: *Subjecit* is better than *Congregavit* (cp. xvii 48 above), v. 4. Retain *nostro*, v. 7.

Ps. XLVII: *Tharsis* is correct, against *maris*, v. 8.

Ps. XLVIII: *orbem* is better than *occidentis*, v. 2. *hominum* better than *singulorum*, v. 3. *sepulchra* is correct, against *interiora*, v. 12. *intellexit* prob. correct, against *commorabitur*, v. 13. *scandalum* prob. better than *insipientiae*, v. 14.

Ps. XLIX: *Deus deorum* is better than *Fortis Deus*, v. 1. Prob. read *illi . . . ejus . . . ejus* instead of *mihi . . . meos . . . meum*, v. 5. *vitulos* is better than *vitulum*, v. 9. *et boves* is better than *milium*, v. 10. *coeli* is prob. correct, against *montium*, v. 11.

Ps. L: Retain *magnam*, v. 3; also read sing. *iniquitatem* here and v. 5, instead of plur. *salutaris* is better than *Jesu*, v. 14.

Ps. LI: Read as Vulg. (see observation in Commentary) in v. 3. *evellet* is correct, against *terrebit* (al. *torrebit*), v. 7. Retain *et dicent*, v. 8.

Ps. LIII: *eripuisti* is prob. better than *liberavit*, v. 9.

Ps. LIV: Verse 9 is better in Vulg. (see obs. in Commentary). Divide vv. 11, 12 as Vulg. Omit *in vitalibus ejus* (St Jer.), v. 12. *cum consensu* is correct, against *in terrore*, v. 15. *curam* is better than *charitatem*, v. 23.

Ps. LV: *verba mea exsecrabantur* is better than *sermonibus me affligebant*, v. 6. Read *Deus* with v. 9 as Vulg. Read *posuisti* instead of *pone*, v. 9.

Ps. LVI: *qui benefecit mihi* is prob. better than *ultorem*, v. 3. Retain *et*, v. 10.

Ps. LVII: Vulg. correctly reads *manus* as subj., v. 3. *cera* seems preferable to *vermis*, v. 9. St Jer. is better in v. 10, but omit *tempestas*.

Ps. LVIII: *quoniam quis audivit ?* is better than *quasi nemo audiat*, v. 8. Omit *Et* in St Jer., v. 15.

Ps. LIX: *extendam* is better than *incedam*, v. 10.

Ps. LX: *deprecationem* is better than *laudationem*, v. 2. *in petra exaltasti me* is correct, against *Cum fortis elevabitur adversum me*, v. 3; and begin a new line (as Vulg.) *Deduxisti me*, instead of *tu eris ductor meus*.

Ps. LXI: *irruitis* is better than *insidiamini*, v. 4. *Verumtamen* is better than *enim*, v. 5; and *pretium meum* better than *partem ejus*. Retain *Quia* (rather *Verumtamen*), v. 7

—not in St Jer. *omnis congregatio* is better than *omni tempore*, v. 9. *concupiscere* is perhaps better than *frustremini*, v. 11.

Ps. LXII: *Deus meus, ad te de luce vigilo* is better than *fortitudo mea tu es; de luce consurgam ad te*, v. 2. *in vanum* is prob. better than *interficere*, v. 10.

Ps. LXIII: *Accedet* is better than *cogitationibus*, v. 7.

Ps. LXIV: *decet* is correct, against *silens*, v. 2; retain *in Jerusalem*. Omit *donec* (St Jer.), v. 3. Read *super nos* rather than *adversum me*, v. 4. *Turbabuntur gentes* is correct, against *et multitudinem gentium*, v. 9. *multiplicasti* seems preferable to *ubertate*, v. 10. *clamabunt* is correct, against *coaequabuntur*, v. 14.

Ps. LXV: Prob. omit *gloriam* in v. 2, St Jer. *tribulationes* is prob. better than *stridorem*, v. 11.

Ps. LXVI: Retain *et misereatur nostri*, v. 2.

Ps. LXVII: *in sepulchris* is perhaps better than *in siccitatibus*, v. 7. Verse 9 is better in Vulg. *segregabis* is better than *elevasti*, v. 10; and divide lines as Vulg. *Dominus dabit* is better than *Domine dabis*, v. 12. Verse 13 is better in Vulg. *Coelestis* (Heb. *the Almighty*) is better than *Robustissimus*, v. 15, and *dealbabuntur* better than *dealbata est*. *intingatur* is better than *calcet*, v. 24. *principes* may be better than *cantores*, v. 26; *duces eorum* better than *in purpura sua*, v. 28. *Manda* better than *Praecepit*, v. 29; and omit *tuus* in St Jer. *qui probati sunt* better than *contra rotas*, v. 31; and *argento* (read *sicut argentum*) better than *argenteas*. *Venient legati* is correct, against *Offerant velociter*, v. 32. Verse 35 divide as Vulg. *in sanctis suis* is better than *de sanctuario tuo*, v. 36.

Ps. LXVIII: *scandalum* (in sense of *snare*) is better than *ad corruendum*, v. 23. *super dolorem . . . addiderunt* is correct, against *ut affligerent . . . narrabunt*, v. 27. Retain *et* (1), v. 33, and read *quaerite* instead of *qui quaeritis*.

Ps. LXX: *Deum protectorem* is correct, against *robustum habitaculum*, v. 3. and *et in locum munitum* correct, against *ut ingrediar jugiter: praecepisti*. Divide v. 5 as Vulg., and retain *Domine: Domine*, against *Domine Deus* (al. *Deus Dominus*). Punctuate vv. 15, 16 as in Vulg. Retain *me* (bis), instead of *nos*, v. 20; also *tuam*, instead of *meam*, v. 21.

Ps. LXXI: *Et permanebit* is correct, against *Et timebunt te*, v. 5. Retain *benedictum*, v. 17; also *omnes tribus terrae*.

Ps. LXXII: *tenuit* is better than *nutriti sunt ad*, v. 6. *iniquitas* is prob. better than *oculi*, v. 7. *meus* is prob. better than *ejus*, v. 10. *inflammatum est* is prob. better than *contractum est*, v. 21. Prob. retain *in portis filiae Sion*, v. 29.

Ps. LXXIII: *Leva* is correct, against *Sublimitas*, v. 3; and *in superbias eorum* (Heb. prob. *the destruction*) is better than *dissipata est*. *solemnitatis tuae* is better than *pacti tui*, v. 4. *exciderunt* is correct, against *Et nunc*, v. 6; and *januas* is prob. better than *sculpturas*. *quiescere faciamus* is prob. better than *incenderunt*, v. 8. *noster* is better than *meus*, v. 12. *confitentes tibi* is better than St Jer. *eruditam lege tua*, v. 19. *domibus iniquitatum* is better than *habitationes iniquae subrutae*, v. 20.

Ps. LXXIV: *invocabimus* is correct, against *juxta*, v. 2; and *narrabimus*, against *narrabunt*. *confirmavi* is more probable than *appendi*, v. 4. Retain *iniquitatem* rather than *veteri*, v. 6. *non est exinanita* may be better than *epotabunt*, v. 9.

Ps. LXXV: *locus* is better than *tabernaculum*, v. 3. *aeternis* is prob. better than *captivitatis*, v. 5. *turbati sunt* seems better than *spoliati sunt*, v. 6. *auditum fecisti* is better than *annuntiabis*, v. 9. *diem festum agent tibi* may be better than *accingeris*, v. 11. Divide lines in v. 12 as Vulg.

Ps. LXXVI: *Anticipaverunt vigilias oculi mei* is better than *Prohibebam suspectus oculorum meorum*, v. 5. *in mente habui* is correctly attached to v. 6, against St Jer. *Recordabar*, v. 7; and *meditatus sum* is correct, against *psalmorum meorum*; also stop after *corde meo*, as Vulg. *Nunc coepi : haec* is correct, against *Inbecillitas mea est haec*, v. 11. *sancto* (rather *sanctitate*) is better than *sanctuario*, v. 14.

Ps. LXXVII: *eorum* (bis) is better than St Jer. *ejus* (bis), v. 28. *et* is better than *ergo*, v. 31. *dilexerunt* is better than *lactaverunt*, v. 36. *igni* is correct, against *volucribus*, v. 48. *Viam fecit* is better than *Munivit*, v. 50. Retain *omnis*, v. 51.

Ps. LXXIX: *Operuit* is prob. better than *Operti sunt*, v. 11.

Ps. LXXX: *noverat audivit* is correct, against *nesciebam audivi*, v. 6. *intendit* is prob. better than *credidit*, v. 12. *misissem* is perhaps better than *vertissem*, v. 15.

Ps. LXXXI: *deorum* is better than *Dei*, v. 1.

Ps. LXXXII: *sanctos tuos* is better than *arcanum tuum*, v. 4. *sanctuarium* is better than *pulchritudinem*, v. 13.

Ps. LXXXIII: *ascensiones* is better than *semitae*, v. 6; also divide lines as Vulg. *in loco quem posuit* seems better than *fontem ponent eam*, v. 7. Retain *una*, v. 11; and read *peccatorum* rather than *impietatis*. *misericordiam et veritatem* may be better than *sol et scutum*, v. 12.

Ps. LXXXIV: *salutaris noster* is better than *Jesus noster*, v. 5; and *averte* is better than *solve*; also *a nobis* rather than *adversum nos*. *in eos qui convertuntur ad cor* is prob. better than *ut non convertantur ad stultitiam*, v. 9.

Ps. LXXXV: *deprecationis* is better than *deprecationum*, v. 6. *laetetur* seems better than *unicum fac*, v. 11.

Ps. LXXXVI: *sanctis* is better than *sanctuarii*, v. 1. *Rahab* is better than *superbiae*, v. 4; and *et populus* than *cum. scripturis populorum* is prob. better than *scribens populos*, v. 6. Verse 7 is obscure in all texts.

Ps. LXXXVII: *precem* is better than *laudationem*, v. 3. *umbra mortis* better than *in profundis*, v. 7. *induxisti* better than *afflixisti*, v. 8.

Ps. LXXXVIII: *in coelis* is prob. correctly read with 3*a*: *praeparabitur veritas* seems better than *fundabis, et veritas*. *consilio* is better than *arcano*, v. 8; and *magnus* is correct, against *nimio*. *exaltabitur* is correct, against *elevabis*, v. 18. *sempiterna* in St Jer. should be excluded from text: Heb. *sela*, v. 46. *substantia* may be better than *de profundo*, v. 48. *multarum gentium* may be better than *omnes iniquitates populorum*, v. 51.

Ps. LXXXIX: *refugium* seems better than *habitaculum*, v. 1. Retain *dinumerare*, v. 11, instead of *Ut numerentur*, v. 12.

Ps. XC: *circumdabit te* may be better than *et protectio*, v. 5. *speravit* may be better than *adhaesit*, v. 14.

Ps. XCIV: *salutari nostro* is better than *Jesu nostro*, v. 1. *Deus* is better than *fortis* (*et*), v. 3.

Ps. CII.: *desiderium* is better than *ornamentum*, v. 5.

Ps. CIII: *superiora* is better than *cenacula*, vv. 3, 13. Retain *aquae*, v. 10. *dux est eorum* (*i.e., on their tops*) may be better than *abies*, v. 17.

Ps. CV: *nostri, nos*, is better than *mei, me*, v. 4.

Ps. CVI: Read *viam* in second line, v. 4 as Vulg.

Ps. CVII: Retain *paratum cor meum* (2), v. 2.

Ps. CVIII: *ejiciantur* is better than *quaerantur*, v. 10. *nati ejus* is better than *novissimum ejus*, v. 13. *qui insurgunt in me confundantur* is better than *restiterunt, et confundentur*, v. 28. *ejus* is better than *meam*, v. 31.

Ps. CXIII: Retain *Domus*, v. 17.

Ps. CXVII: Retain *quoniam bonus*, v. 2; *adjutor*, v. 6. *et exarserunt* is correct, against *extinctae sunt*, v. 12. *exaltavit me* is prob. better than *excelsa*, v. 16. *Constituite* is prob. better than *frequentate*, v. 27.

Ps. CXVIII: *et consilium meum justificationes tuas* is better than *quasi viri amicissimi mei*, v. 24. *confirma* is better than *serva*, v. 28. *non sum oblitus* is prob. superior to *proponebam*, v. 30. *semper* is better than *per vestigium*, v. 33. *humiliarer* (in sense of *afflicted*) is correct, against *audirem*, v. 67; and *deliqui* is better than *ignoravi*. *secundum eloquium* is better than *sicut locutus es*, v. 76. *illuminat* is better than *lucidum*, v. 130; and *intellectum* is correct, against *doce*.

Ps. CXXI: *turribus* is better than *domibus*, v. 7.

Ps. CXXIV: Divide lines in vv. 1, 2, as Vulg. *relinquet virgam* is prob. better than *non requiescet virga*, v. 3.

Ps. CXXVI: *Cum* is better than *sic*, v. 2.

Ps. CXXVIII: *dorsum* is better than *cervicem*, v. 3.

Ps. CXXIX: *propter legem tuam* is prob. better than *cum terribilis sis*, v. 4. Also in St Jer. omit full-stop after *sis*. The reading of Vulg. in vv. 5, 6 is prob. superior to that in St Jer.

Ps. CXXXIII: Retain *in atriis domus Dei nostri*, v. 1, and read *In noctibus* at beginning of v. 2.

Ps. CXXXVI: *qui abduxerunt nos* is prob. better than *qui affligebant nos*, v. 3. St Jer. *laeti* at end of 3*c* is obviously wrong; but true text obscure (see obs.).

Ps. CXXXVIII: *cogitationes* is correct, against *malum meum*, v. 3. *principatus eorum* (*i.e., the sum total*) is correct, against *pauperes eorum*, v. 17.

Ps. CXL: *exaudi me* is better than *festina*, v. 1. *ostium circumstantiae* is better than *serva paupertatem*, v. 3. *peccatoris* is correct, against *amaritudinis*, v. 5.

Ps. CXLI: *Considerabam, videbam*, are correct, against *Respice, vide* v. 5.

Ps. CXLII: *ad te confugi* is better than *a te protectus sum*, v. 9.

Ps. CXLIII: Retain *tuum*, v. 10.

Ps. CXLIV: *loquentur* is correct, against *et verba*, v. 5, and *narrabunt*, against *loquar*. *eructabunt* is better than *loquentur*, v. 7.

Ps. CXLVI: Retain *Praecinite, psallite*, instead of *canite* (bis), v. 7.

Ps. CXLVII: *non manifestavit eis* is better than *non cognoscent*, v. 9.

Ps. CXLVIII: *spiritus procellarum* is better than *ventus, turbo*, v. 8. *pennatae* is better than *volantes*, v. 10.

Ps. CXLIX: *in salutem* is better than *in Jesu*, v. 4.

Ps. CL: *firmamento* is better than *fortitudine*, v. 1.

The following passages probably need emendation in both Gallican and Hebrew texts of St Jerome:

Pss. ii 6, 12, iv 8, insert *plusquam* before *in tempore* (St Jer.). Ps. vii 5, *retribuentibus*—the Heb. means *those at peace* (*with me*); v. 7, *finibus* (St Jer. *indignans*)—Heb. *against the fury*; v. 12, *numquid* (St Jer. *et fortis*)—read *God*; v. 14, *ardentibus* (St Jer. *ad comburendum*)—rather *ardentes*. Ps. ix 6, *periit* should prob. be 2nd pers.; v. 7 is obscure in all texts; v. 29, *cum divitibus* (St Jer. *juxta vestibula*)—Heb. prob. means *in villages*; v. 38, *exaudivit* (St Jer. *audivit*)—read *audivisti*. Ps. x 7, *laqueos : ignis* (St Jer. same)—prob. read with Sym. *coals of fire*; v. 8, *aequitatem vidit vultus ejus* (St Jer. *rectum videbunt facies eorum*) should prob. be *recti videbunt faciem ejus*. Ps. xiii 1, *Corrupti sunt et abominabiles facti sunt* should be active instead of passive; v. 2, omit *aut*. Ps. xv 10, *corruptionem*—the Heb. prob. refers to the *pit* of Sheol. Ps. xvi 13, the verse is obscure, but *frameam tuam* should prob. be read with previous line and translated *by thy sword*—not as St Jer. *qui est gladius tuus*; v. 14 is also obscure, but Vulg. is nearer the orginal than St Jer. Ps. xvii 9, read *de naribus ejus* as in 2 K. xxii 9, instead of Vulg. *in ira ejus*, St Jer. *de furore ejus*; v. 10, prob. insert. *Et* before *Inclinavit*; v. 14, omit *grando et carbones ignis*; v. 15, *eos* (bis) (St Jer. *eos, illos*) should prob. be *eas* and *ea*; v. 25, *ejus* should be

suorum as in 2 K. xxii; v. 30, *a tentatione* (St Jer. *accinctus*)—the Heb. prob. means *a troop*; v. 32, *Deus* (2) (St Jer. *fortis*)—Heb. is *Rock*; v. 41, *disperdidisti* should be *disperdam*, as in 2 K. xxii; v. 46, *mentiti sunt* (St Jer. *mentientur*)—the Heb. prob. means *come cringing*; *claudicaverunt* (St Jer. *contrahentur*)—Heb. prob. *came trembling*; *a semitis suis* (St Jer. *in angustiis suis*)—Heb. *from their fortresses*, as LXX in 2 K. Ps. xviii 4, *loquelae* (St Jer. *sermo*)—same Heb. translated *verbum* (v. 3); *loquelae* should be instead of *verba* (v. 5); v. 7, *summo* (St Jer. *summitate*)—same Heb. =*fines* (v. 5); *qui* should rather be *quod*; v. 8, *convertens*—rather *reficiens*; v. 12, *custodit* (St Jer. *docebit*)—rather *doctus est*. Ps. xix 8, *invocabimus* (St Jer. *recordabimur*)—rather *magnificabimus*, see Codex Vaticanus. Ps. xxi 2, *Deus* (1)—add *meus*; v. 17, *obsedit* (St Jer. *vallavit*) is different word from that in v. 13. Ps. xxii 5, *inebrians*—the Heb. means *overflowing*. Ps. xxiii 6, *quaerentium* (bis)—different Heb. words. Ps. xxiv 2, perhaps omit *Deus meus*; *salvator* should be *salutaris*, v. 5. Ps. xxvi 8, *requiram* should be *exquiram*; v. 14, *Expecta*, *sustine*, are same Heb. vb. Ps. xxvii 1, *Deus* (St Jer. *fortis*), Heb. *Rock*. Ps. xxviii, prob. omit 1*b*; v. 6*a*, *Libani* prob. belongs to next line and should be accus.; v. 8, *concutientis* (St Jer. *parturire faciens*)—Heb. prob. *maketh to dance*: *commovebit* means same; v. 10, *inhabitare facit* (St Jer. *inhabitat*)—Heb. means *presided*. Ps. xxix 2, *suscepisti* (St Jer. *salvasti*)—Heb. means *lift up*; v. 10, *corruptionem*, see on xv 10. Ps. xxx 3, *Deum protectorem* (St Jer. *lapidem fortissimum*)—rather *petram protectionis*; *domum*—rather *locum*; v. 4, *enutries*—prob. means *lead out*; v. 5, *protector* (St Jer. *fortitudo*)—prob. *protectio*; v. 19, *iniquitatem* (St Jer. *vetera*)—Heb. *insolence* or *insolently*; v. 20, supply relative before *Perfecisti* (St Jer. *operatus es*); v. 21, *abscondes* is not same Heb. vb. as *abscondisti* in previous verse; add *tua* to *umbra* (St Jer.); v. 23, *Ideo* (St Jer. *Ergone*) —rather *Tamen*. Ps. xxxi 9, *constringe*—rather *constringis*; *qui*—rather *aliter*. Ps. xxxiii 13, *bonos*—rather *bonum*. Ps. xxxiv 7, *interitum* (St Jer. *insidias*) belongs to next line; *laquei sui* (St Jer. *retis sui*) should be *rete suum*; v. 13, *cum mihi molesti essent* (St Jer. *cum infirmarer ab eis*) should be *cum infirmarentur*. Ps. xxxvii 9, *Afflictus sum* (St Jer.

Evigilavi)—Heb. *become numb*; *gemitu* and *gemitus* (v. 10), are not the same Heb. word. Ps. xxxviii 7, *sed et* (St Jer. *tantum*)—rather *verumtamen*. Ps. xxxix 7, the LXX gives the correct text; v. 16, read as in lxix 4. Ps. xli 3, *fortem* should prob. be *Deum*. Ps. xliii 3, *expulisti* (St Jer. *emisisti*) —Heb. perhaps *spread out*. Ps. xliv 5, 10, see obs. in Com. Ps. xlvi 10, see obs. Ps. xlvii 3, see obs., also v. 15. Ps. xlviii, see obs. on vv. 6, 8, 9, 15. Ps. xlix 11, *pulchritudo* (St Jer. *universitas*), see obs. Ps. l 6, *cum judicaris*, see obs. Ps. li 9, *in vanitate sua* (St Jer. *in insidiis suis*), see obs. Ps. liv 6, *tenebrae* (St Jer. *caligo*)—rather *tremor*; v. 14, *dux*—rather *amicus*; v. 21, *in retribuendo* (St Jer. *ad pacifica sua*)—rather *against his peace*. Ps. lv 8, Read vb. *detrahere* as St Jer. instead of Vulg. *confringes*, but in imv.; v. 9, *vitam* (St Jer. *secretiora*), see obs.; *Sicut et* (St Jer. *sed non*)—prob. read *Nonne?* Ps. lvii 5, *Furor*—Heb. means *poison*. Ps. lviii 10, *custodiam* (St Jer. *servabo*)—prob. read *psallam*; v. 16, *murmurabunt*, see obs. Ps. lxi 3, *Deus meus* (St Jer. *scutum meum*)—Heb. *my rock*; in v. 7 St Jer. translates same by *fortitudo mea*; v. 7, *non emigrabo* (St Jer. *timebo*)—same Heb. vb. as *movebor*, v. 3; v. 10, *ut decipiant* —see obs. in Com. Ps. lxviii 11, *operui* (St Jer. *flevi*)— read prob. *I humbled*; v. 24, *incurva*—Heb. rather *shake*; v. 32, *novellum*—Heb. *a bullock*. Ps. lxx 13, *deficiant* (St Jer. *consumantur*)—prob. read *humiliantur*. Ps. lxxi 16, *firmamentum* (St Jer. *memorabile triticum*) should be *firmamentum tritici—i.e.*, stock of wheat. Ps. lxxii 4, *firmamentum in plaga eorum* (St Jer. *firma sint vestibula eorum*), see obs. in Com.; v. 8, *in excelso* (St Jer. *de Excelso*)—Heb. prob. means *haughtily*; v. 10, *dies* (St Jer. *quis*)—prob. read *waters*, as in M.T. Ps. lxxiii 8, *cognatio eorum* (St Jer. *posteri eorum*)—Heb. prob. *Let us suppress them*; v. 11, *et dexteram tuam* belongs to next line, as LXX; and *in finem* (St Jer. *consume*, as M.T.) may originally have been *Sela*; v. 13, *confirmasti* (St Jer. *dissipasti*)—Heb. prob. *divide*; v. 16, *aurorem* (St Jer. *luminaria*) should be *lunam*. Ps. lxxv 2, *Judaea* should be *Juda*; v. 6, *divitiarum* (St Jer. *exercitus*)—Heb. prob. *strength*. Ps. lxxxvii 11, *medici* (St Jer. *gigantes*)—Heb. means *shades* (of dead). Ps. lxxxviii 11, *superbum*—read proper name *Rahab*; v. 13, *mare* (St Jer.

dexteram)—Heb. means *South*; v. 36, *sancto*—rather *sanctitate*; v. 41, *formidinem* (St Jer. *pavorem*)—prob. *ruinam*. Ps. lxxxix 9, *sicut aranea meditabuntur* (St Jer. *quasi sermonem loquens*)—Heb. *as a sigh*. Ps. xc 3, *verbo* (St Jer. *morte*)—Heb. *peste*. Ps. xciii 8, *aliquando*—rather *quando?* Ps. civ 28, omit *non*. Ps. cv 15, *saturitatem* (St Jer. *tenuitatem*)—rather *loathing*; v. 33, *distinxit* (St Jer. *praecepit*)—Heb. *spoke rashly*. Ps. cxii 7, *terra*—rather *pulvere*. Ps cxiii 2, *Judaea* (St Jer. *Judas*)—rather *Juda*; *sanctificatio* (St Jer. *in sanctificatione*)—rather *sanctuarium*. Ps. cxix 4, *desolatoriis* (St Jer. *juniperorum*)—Heb. *broom shrubs*; v. 5, *prolongata est*—read proper name, *Meshek*. Ps. cxxvii 2, *quia* (St Jer. *cum*)—omit with LXX; v. 6, *pacem*—read *Pax*. Ps. cxxxi 6, *silvae* (St Jer. *saltus*)—prob. proper name *Yaar*. Ps. cxliii 1, *Deus* (St Jer. *fortis*)—Heb. *Rock*; v. 10, *de gladio maligno* should prob. (with LXX) be read with *Eripe me*.

The method we have adopted in our textual study has been as follows. The *Psalterium Breviarii Romani* has been copied out with the punctuation as in the *Editio Typica* of 1912. With this has been compared, word for word, the Massoretic Text of Kittel's *Biblica Hebraica*, and we have made use of F. Buhl's notes there given. Likewise word for word we have followed St Jerome's *Psalterium juxta Hebraeos* as edited by Harden, and the Septuagint as given by Swete. The other authorities have been consulted occasionally (the Peshitta, Targum, and Hexapla), but not compared word for word.

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Only occasionally have we made an observation on the difference between the *tenses* in the Vulgate and in our translation. The general fact may be stated here. Hebrew has no tenses, strictly speaking. The verb has two forms, which are called respectively the *perfect* and the *imperfect*. The former considers not the time when the action was actually performed, but the action as complete or finished *according as it appears to the mind of the speaker;* thus the perfect may express an action that is present yet regarded as complete and permanent—*e.g.*, "I love"—or an action

that is future yet regarded as certain, and so already complete; hence the *prophetic perfect.* Following the LXX, the Vulgate as a general rule translates the Hebrew perfect by the past tense. The Hebrew imperfect considers any action past, present, future, provided that in the mind of the speaker the action is regarded as unfinished or incomplete. The Vulgate, following the LXX, usually translates this imperfect by the future tense, and sometimes by the present tense.

Proper Names

In translating proper names we have tried to avoid peculiarity. The sacred tetragrammaton we give as *Yahwè*, and we have reproduced *Yah* where it occurs. But the words for God, *'Elohim*, *'Eloah*, *'El*, are all translated by *God.* Where the Hebrew text has *Adonay*, we write *the Lord.* On these divine names see Lagrange, *Études sur les Religions sémitiques*, c. ii; Van Hoonacker in the *Schweich Lectures* for 1914, pp. 67 ff.; Vigouroux's *Dict. de la Bible*, etc.

For other proper names we have often preserved the Vulgate or Douay spelling, where the Hebrew spelling is different. This, again, is to avoid peculiarity. By the daily recitation of the Office, priests are familiar with the Vulgate names, and no useful purpose would be served by a pedantic substitution of transliterations from the Hebrew. Outside the actual text of the psalms especially, we have frequently adopted the Hebrew spelling—*e.g.*, Qoraḥ instead of Core.

The Arrangement of the Psalms at Divine Office

1. The first general rule is that Pss. i-cviii are distributed in order throughout Matins and Little Hours, beginning with Matins on Sunday and ending with None on Saturday. To this rule conform Pss. i-iii, viii-x, xiii, xiv, xvi, xvii, xix, xx, xxix-xxxii, xxxiv, xxxvi-xli, xliii-xlv, xlvii-lix, lxi, lxv, lxvii, lxviii, lxxi-lxxv, lxxvii, lxxviii, lxxx, lxxxii, lxxxiii, lxxxvi, lxxxviii, civ-cviii.

2. The second general rule is that Pss. cix-cl are distributed throughout Vespers from Sunday to Saturday. To this rule conform Pss. cix-cxv, cxix-cxxxii, cxxxv-cxli, cxliii, cxliv.

3. For Lauds special psalms are chosen—viz., (*a*) those that had a place in the old Roman or in the Benedictine Psalter, and (*b*) those that are especially hymns of praise.

Under (*a*) fall lxii (third psalm at Lauds every day in the old Roman Office, but on Sunday only in St Benedict's distribution, as in the present Office); v (second psalm at Monday Lauds in old Roman, Benedictine, and present Psalters); xlii (same, for Tuesday); lxiv (second psalm at Wednesday Lauds in old Roman and present Psalters); lxxix (same, for Thursday); cxlii (same, for Friday); xci (same, for Saturday). In the old Roman and Benedictine Offices, Pss. cxlviii-cl were recited every day after the Canticle. In the present Office, Ps. cxlviii is placed after the Canticle on Sunday, cl after the Canticle on Saturday, while cxlix is the first psalm at Lauds on Saturday.

Under (*b*) fall xcii, xcix, xlvi, xxviii, cxvi, xcv, lxvi, cxxxiv, xcvi, c, cxlv, xcvii, xxxv, cxlvi, xcviii, cxlii, lxxxiv, cxlviii, lxiii. This is their order through the Office. Some of these psalms (*e.g.*, xxxv) are hardly hymns of praise. Why the numerical order is not followed and why some of these psalms are put at Lauds, I have not been able to discover.

4. Compline was originally exclusively monastic, but it was soon incorporated into the Roman Office. The traditional Compline Psalms—viz., iv, xc, cxxxiii, are now reserved for Sundays and special feasts. On the other days special psalms have been chosen that contain subjects, it would seem, that generally make up our night prayers—examination of conscience, contrition, death, repose, judgement. The order adopted is numerical—viz., vi, vii, xi, xii, xv, xxxiii, lx, lxix, lxx, lxxvi, lxxxv, lxxxvii, cii.

5. Ps. xciv remains the *Invitatorium*.

6. Ps. cxviii, which from early times occupied the whole of Little Hours, except for the first psalm at Prime, is now reserved for Sundays and special feasts only.

7. The psalms that St Pius V assigned to the first place at Prime, returned to this place in Pius X's Psalter. They are cxvii, xxiii, xxiv, xxv, xxii, xxi, xciii.

8. The present writer is unable to account for the positions of Pss. xviii, xxvi, xxvii, lxxix, lxxxi, ci, ciii. The reference to the sunrise may explain Ps. xviii at Prime.

Application of the Psalms

The method of reciting the psalms in the divine Office will naturally vary according to individual taste. The primary and literal sense will sometimes give way to an applied sense; thus we prefer to read of our own temptations and trials rather than of David's human enemies and their conspiracies. When, for one reason or another, a person finds concentration on each verse of the psalms to be difficult, the antiphon may be taken as the keynote of the psalm and kept in mind while the psalm is recited. This method is an ancient one, for the "antiphon" used to be repeated after every verse of the psalm (hence the name); though to-day this is confined practically to the *Invitatorium*.

For some of the psalms we have suggested "applications"; but as here again tastes vary with individuals, we do not mean them to be more than suggestions, and in many cases we have preferred to leave the devout reader to make his own applications.

While we disagree with a lavish marking of the Breviary, we have found that the insertion of the letter M (indicating that the psalm is Messianic) or the underlining of a word or phrase here and there, has the advantage of rousing the attention. But on this point we may quote from one who can speak with better authority. In his excellent book *The Priest, His Character and Work*, the late Canon Keatinge writes: "Some priests have the practice of annotating their Breviaries, in some places with information, in other places with a pious thought in union with the psalm. If you think of doing this you must be on your guard against marking too many at first. Take one in Lauds, another in Little Hours, and one in Vespers or Compline, and try to express in one word the idea of the prayer or the psalm, writing that word over it. . . . Do not attempt too much at once, and above all, make your own summary, putting down what the psalm expresses to you, not to some one else. When I was a subdeacon or a deacon, I made the mistake of taking another man's Breviary and copying out his headings. The summaries to be of value to you must be the offspring of your own personality. Another suggestion is

not to transfer one's old headings from Breviary to Breviary, but to begin again. If, for instance, in the winter quarter you had put headings to the psalms I have named, when you come to the spring quarter take other psalms " (p. 46). After quiet study or meditation on a psalm a priest or student will know how that psalm appeals to him personally.

THE FIRST BOOK OF THE PSALTER

PSALM I

This Ps. is without title. Its date and authorship are unknown. Internal evidence furnishes no clue. Verse 3 is reflected in Jer. xvii 6-8 and, perhaps, in Ezec. xlvii 12, but actual borrowing cannot be proved, since there is not literal *quotation;* neither can it be shown whether the *idea* was first in the mind of the Psalmist or of the prophets. Compared with other psalms Ps. i is most like Ps. cxi (112). Like the prologue to St John's Gospel or the first account of the Creation (Gen. i-ii 4*a*), it is an introduction to the Psalter. St Justin (*Apol.* i 40, P.G., t. 6, col. 389) and some early writers wrongly connect Ps. i with Ps. ii; and in Codex Bezae Acts xiii 33 reads " in the *first* psalm " where the reference is to Ps. ii 7. For further discussion on this point see Sutcliffe, S.J., in *Verbum Domini* (December, 1925, p. 372).

Subject

A majestic tree in full foliage standing by the side of a running stream is compared with chaff being blown about by every wind. The tree represents the upright man; the chaff represents the wicked. The just man is compared with the sinner first negatively (v. 1), then positively (v. 2). The picture of the tree and the chaff is introduced as an illustration (vv. 3, 4). Yahwè observes the ways of all men; he will condemn the wicked by giving them no place " in the assembly of the just " (vv. 5, 6).

Vulgate

1. Beatus vir, qui non abiit in consilio impiorum,
   et in via peccatorum non stetit,
   et in cathedra pestilentiae non sedit:
2. Sed in lege Domini voluntas ejus,
   et in lege ejus meditabitur die ac nocte.

3. Et erit tamquam lignum, quod plantatum est secus decursus aquarum,
quod fructum suum dabit in tempore suo:
Et folium ejus non defluet:
et omnia quaecumque faciet, prosperabuntur.
4. Non sic impii, non sic:
sed tamquam pulvis, quem projicit ventus a facie terrae.
5. Ideo non resurgent impii in judicio:
neque peccatores in concilio justorum.
6. Quoniam novit Dominus viam justorum:
et iter impiorum peribit.

---

1. Well is the man who doth not walk in the counsel of the wicked,
And in the way of sinners standeth not,
And in the session of scoffers doth not sit;
2. But hath his pleasure in the law of Yahwè,
And on his law doth meditate day and night.
3. Indeed, he is like a tree planted nigh streams of water,
Which giveth its fruit in due season,
And whose leaf falleth not.
Yea, all that he doeth he bringeth to success!
4. Not so the wicked! Not so!
But they are like the chaff which the wind driveth about.
5. Therefore the wicked shall not stand in the judgement,
Nor sinners in the assembly of the just.
6. For Yahwè knoweth the way of the just:
But the way of the wicked shall perish.

Observations

v. 1. *Beatus :* The lit. meaning of the Heb. is *O the happiness of.*
cathedra : The Heb. means *session* rather than *seat.*
pestilentiae : The Heb. means *scoffers :* St Jer. *derisorum.*

v. 3. *Et :* The Heb. conjunct. is used extensively, and is not so restricted as to meaning as the English *and.* Hence we can often translate it freely; here, for example, by "Indeed," and in the last line of this verse by "Yea."

v. 3. *plantatum:* The Heb. is strictly *transplantatum*, St Jer. The idea may be that the tree has been set purposely in its favourable position.

prosperabuntur: Read *prosperabitur* with St Jer., M.T.

v. 4. *Non sic* (2) is not in St Jer., M.T. Vulg. gets it from LXX. It seems required to complete the line.

pulvis: The Heb. word means *chaff* rather than *dust*. There seems to be an alliteration כעף and כמץ.

a facie terrae is not in M.T., St Jer. The LXX has it, but it is almost certainly an explan. addition.

v. 6. *viam . . . iter.* Same word in Heb. text.

Notes

1. There is a gradual decline in the conduct of the ungodly man. First he follows the advice of wicked men, then he associates with sinners, and finally is found attending anti-religious meetings (cp. Ps. xxv 3-5).

   walk is often used in sacred Scripture to denote moral conduct. Hence, also, the word *way* in a moral sense: in v. 6 we have "the way of the just" and "the way of the wicked." One of the first names given to Christianity was "The Way" (cp. Acts ix 2, xviii 26, xix 9, 23, xxii 4, xxiv 22).

2. The *law of Yahwè* is probably the Mosaic legislation (cp. Jos. i 8).

5. While the righteous man stands firm like a well-rooted tree, the wicked shall fail to stand when God shall come to judge the world. The Hebrew word means *stand* or *rise up*, but the sense is not that there shall be no resurrection of the wicked. The meaning is that the wicked will not maintain their innocence nor prevail in the great final judgement (cp. Jos. vii 12, 13; Nahum i 6; Lam. i 14; Wis. v 1-5). So St Thomas: "Resurgere enim proprie in judicio dicitur homo, quando causa sua sublevatur per sententiam judicis. Isti ergo non resurgent, quia sententia pro eis in judicio non fertur, sed potius contra" (*In David. ad loc.*). Agellius has a similar comment. The punishment of the wicked will be separation from the righteous, and no part in their assembly —*poena damni* as a modern theologian would say.

PSALM II

This Ps. is without any title in the Vulgate, Massoretic Text, St Jerome's Hebrew Psalter, and the best Septuagintal texts.

Subject

There are four stanzas. The first gives a scene on earth—nations and their rulers rebelling against Yahwè and against his Christ (vv. 1-3). The second scene is in heaven—God laughing at the rebels, yet angry with them and proclaiming the King he has set up on Mount Sion (vv. 4-6). The third scene introduces this King. He is the Son begotten of Yahwè, and his inheritance includes all the nations of the earth (vv. 7-9). Finally the Psalmist himself speaks, advising the kings to take heed, to serve Yahwè with holy fear lest by divine anger they are brought to nought (vv. 10-13*a*). An exclamation of the happiness of those that trust in God closes the Ps. (v. 13*b*).

Clearly this Ps. is Messianic. This, the Jews of old recognised (see *Psalms of Solomon*, xvii 23; and the passages quoted in Edersheim's *Life and Times of Jesus the Messiah*, ii, pp. 716 ff.), who also believed that the Messiah was to be the Son of Yahwè (cp. iv Esdr. vii 28, 29, xiii 32, 37, 52). Many passages in the New Testament confirm the Messianic interpretation of this Ps. Jesus is called " My beloved Son " by his Father, both at the Baptism (Mtt. iii 17, and parall.; cp. also Jo. i 34) and at the Transfiguration (Mtt. xvii 5 and parall.). St Paul's first preaching taught that Jesus of Nazareth was the Son of God (Acts ix 20), and that the Apostle of the Gentiles recognised Ps. ii as Messianic is evident from Acts xiii 33; Rom. i 1-4; 1 Cor. xv 24-28. (See also Heb. i 1-5, v 5; Apoc. ii 18, 26-28, xii 5, xix 15.) To the mind of the early Christians the rulers and peoples in the Ps. were " Herod and Pontius Pilate, with the Gentiles and the people of Israel " (Acts iv 24-27). The Christian commentary on this Ps. is therefore Messianic. We mean Messianic in the strict sense. The Ps. is not merely indirectly Messianic. There is no warrant for the assertion that the " son " is really Solomon, and only indirectly Christ. Verse 7, especially, cannot be applied to Solomon nor to

any other Jewish monarch. Rightly Briggs remarks: "The Ps. is Messianic, because it presents a world-wide dominion of the Son of David, such as was not a historical reality in the time of the poet, or in any previous or subsequent time in history. Jesus of Nazareth is represented in the New Testament as the Son of David and heir of this ideal" (*Psalms*, i, p. 13).

Authorship

The early Christians, taught by the Master and his disciples, attributed Ps. ii to David (Acts iv 25). Kirkpatrick remarks that "the language of Acts iv 25 does not decide the question [of authorship], for 'David' in the N.T. may mean no more than 'the Psalter' (Heb. iv 7), or 'a Psalmist'" (*Psalms*, p. 5). True, the term "David," might be used to denote the Psalter because of the many Pss. composed by the royal poet, but it does not follow that the phrase "by the mouth of our father David, thy servant," can mean anything else than that David personally spoke this Ps. No, the devout Christians, "filled with the Holy Ghost" (Acts iv 31), are the "little ones" of Mtt. xi 25.

Attempts by critics to determine the date and authorship of the Ps. from internal evidence have resulted in most conflicting conjectures. Almost every date from the time of Solomon to that of the Maccabees has been put forward.

We conclude, with the Biblical Commission, that David wrote Ps. ii.

Vulgate

1. Quare fremuerunt Gentes,
   et populi meditati sunt inania ?
2. Astiterunt reges terrae,
   et principes convenerunt in unum
   adversus Dominum, et adversus Christum ejus.
3. Dirumpamus vincula eorum:
   et projiciamus a nobis jugum ipsorum.
4. Qui habitat in caelis irridebit eos:
   et Dominus subsannabit eos.
5. Tunc loquetur ad eos in ira sua,
   et in furore suo conturbabit eos.

6. Ego autem constitutus sum rex ab eo
super Sion, montem sanctum ejus,
praedicans praeceptum ejus.
7. Dominus dixit ad me:
Filius meus es tu,
ego hodie genui te.
8. Postula a me, et dabo tibi Gentes haereditatem tuam,
et possessionem tuam terminos terrae.
9. Reges eos in virga ferrea,
et tamquam vas figuli confringes eos.
10. Et nunc, reges, intelligite:
erudimini, qui judicatis terram.
11. Servite Domino in timore:
et exsultate ei cum tremore.
12. Apprehendite disciplinam, nequando irascatur Dominus,
et pereatis de via justa.
13. Cum exarserit in brevi ira ejus,
beati omnes qui confidunt in eo.

---

1. Why are the nations in tumult,
And the peoples devising a vain thing?
2. Kings of the earth take their stand,
And princes assemble together
Against Yahwè and against his Messiah,
3. [Saying]: " Let us break their bonds asunder,
And let us cast off from us their cords."

4. Enthroned in heaven he doth laugh at them;
The Lord doth scorn them.
5. Then in his anger doth speak unto them,
And in his wrath doth affright them.
6. " I myself have set my King,
Upon Sion, my holy mountain."

7. " I will declare the decree (of Yahwè):
Yahwè said unto me:
' Thou art my Son,
I, to-day, have begotten thee.
8. Ask of me, and I will give nations for thine inheritance,
And the ends of the earth for thy possession.

9. Thou shalt rule them with an iron sceptre,
Thou shalt dash them in pieces like a potter's vessel.' "

10. Now therefore, ye kings, take thought;
Be admonished, ye rulers of the earth.
11. Serve Yahwè with fear,
And rejoice in him with trembling.
12. Kiss the son, lest Yahwè be angry,
And ye perish from the right way;
13. For soon will his anger blaze forth.
Well are all who find refuge in him!

Observations

v. 1. *fremuerunt :* The Heb. verb means *be in a tumult.*
inania : M.T. sing.; but point רִיק.

v. 2. *convenerunt,* from LXX reading נוֹעֲדוּ instead of M.T. נוֹסְדוּ, Niph. יסד, *establish, fix;* "fix or seat themselves close together, sit in conclave" (B.D.B.). The LXX seems better (cp. Ps. 48. 5). St Jer. has *tractabunt.*

v. 3. *jugum,* as LXX; but rather *ropes, cords,* as M.T.; St Jer. *laqueos.*

v. 4. *Qui habitat :* The Heb. vb. means *dwell* or *sit.* The latter, in the sense of "enthroned," is prob. better here.
eos (1), as LXX supposes לָמוֹ, which has prob. fallen out of M.T. and St Jer.'s Hebrew text (cp. 59. 9).
et, as LXX, Pesh. Not in M.T., St Jer.

v. 6. *Ego autem* in Vulg. often translates וְאֲנִי an emphatic 1st pers. pronoun, *I indeed, Yea I, Yet I, I myself.*
constitutus sum from LXX reading Niph. instead of Qal of M.T. The latter makes Yahwè the speaker, which is almost certainly correct: LXX and Vulg. making the Messiah the speaker spoil the length of the stanzas of this Ps. St Jer., following Aq. and Quinta, derives from another root of the same consonants meaning *weave :* hence *orditus sum.* The Targ. and Sym. derive from a third root meaning *pour out.* Adopting M.T. for this word, we follow it also by reading "*My* king," "*My* holy mountain," instead of "*His* king," "*His* holy mountain." Prob. the original Ps. had no suffixes.
praedicans : Vulg., LXX, Pesh., Aq., all attach this to what has preceded. M.T., St Jer., begin a new verse. The former arrangement would give exactly seven lines to each stanza of the Ps. (the last line of all is really outside the Ps.), but it demands another form of the vb. than the 1st pers. imperf. in M.T., St Jer. On the supposition that the latter is correct we must attach the line to the next stanza.

v. 6. *ejus :* LXX κυρίου: St Jer. *Dei praeceptum* = חֹק אֵל (?). M.T. אֲל חֹק is impossible. The LXX seems best.

v. 8. *tibi.* No suffix in M.T.

v. 9. *Reges eos,* as LXX, Pesh., St Jer. (*Pasces eos*), Apoc. ii 27; xii 5; xix 15, all reading תִּרְעֵם, *Thou shalt rule them* (*as a shepherd*)—often used with "sceptre" in context—against M.T. תְּרֹעֵם, *Thou shalt break them.* This Aram. vb. is not elsewhere in the Psalter. Omit *et :* not in LXX, St Jer., M.T.

v. 10. *judicatis ; judge* in sense of *rule* (cp. "Book of *Judges*").

v. 11. *ei,* as LXX. Not in M.T., St Jer., but בּוֹ would complete sense and parall.

v. 12. *Apprehendite* = LXX. δράξασθε from נשׁק with meaning *handle, be equipped with* (cp. 1 Par. xii 2). But St Jer. *adorate,* Aq. καταφιλήσατε, Sym. προσκυνήσατε, all read from other root of same consonants meaning *kiss,* hence *reverence, worship* (cp. Job xxxi 27; 3 K. xix 18).

disciplinam, as LXX, Targ. = מוּסָר instead of M.T. בַּר. Pesh. reads as M.T. and translates *son* (cp. Prov. xxxi 2). St Jer. first rendered as *filium,* but afterwards, following Aq., Sym., he read בֹּר, *purity,* translating it as adv. *pure* (P.L., t. 23, col. 432). On the whole בַּר seems the best (cp. Pesh. in Is. xvi 1, a Messianic passage). The objections against it are (1) that it is an Aram. word; (2) that בֵּן is used for *son* in v. 7 (3); that an art. is required. The last is prob. corrupted into a maqqueph in M.T. We want to know more about the history of the transmission of the text before we can deal satisfactorily with (1) and (2). For a plausible emendation of the line see *R. B.,* 1923, p. 207: "Kiss his feet"—*i.e.,* do homage.

Dominus, as LXX. Not in M.T., St Jer. So also *justa,* which has almost certainly slipped out of the texts used by M.T., St Jer.

Notes

1. *nations.* The Psalmist has the Gentile races in mind (cp. these opening lines with the Messianic passage, Is. viii 9-10).
2. *Messiah*=Christ=Anointed. Jesus was anointed by the Father (Lk. iv 18). He was Priest and King, both of whom were anointed. Against him Pilate, Herod, the Jews, and the Romans took their stand (Acts iv 27), succeeded by emperors, kings, statesmen, and politicians who have persecuted the mystic body of Christ—

the Catholic Church; for to persecute the Church is to persecute Christ (Acts ix 4, 5).

3. " Let us endeavour that the Christian religion bind us not, and is not imposed upon us " (St Augustine, *Enar. in Pss.*, P.L., t. 36, col. 70).

The " cords " are probably the ropes by which the rebels suppose themselves to be tied, or they may be the *reins* holding them in check.

6. Sion was that part of Jerusalem which David took from the Jebusites (2 K. v 1-7). It was a " holy mountain," because there the Ark rested prior to the construction of the Temple.

7. *My son . . . begotten thee.* Such an explicit divine filiation is not found elsewhere in the O.T. (see *Verbum Domini*, ii, pp. 235-8).

to-day signifies the *eternal* generation of the only-begotten Son of God (St Aug., *ibid.*); but we know this rather from New Testament revelation. This divine filiation of the Messiah was made manifest by the Resurrection (Acts xiii 33; Rom. i 4).

8. The Church of Christ is international (cp. Ps. xxi 28, 29; Mtt. xxviii 18-20).

9. " Thou shalt break in them the earthly lusts and filthy practices of the old man, and whatsoever has been derived and contracted from sinful clay " (St. Aug., *ibid.*).

iron sceptre. Stern discipline will accompany the Messianic rule.

a potter's vessel—easily smashed to pieces if found useless (cp. Is. xxx 14; Jer. xix 11).

10. Notice that the Psalmist desires not the ruin but the conversion of the sinners (see Introduction, p. 62). They are called upon to serve Yahwè, and worship the Messiah his " Son "; but see obs. above.

13. *For soon,* etc. The Psalmist probably has in mind the Messianic or final Judgement, as in Ps. i 5, 6. Perhaps the picture of the Judgement in the *Book of Enoch* owes something to these Pss. There the kings and rulers are told to open their eyes and lift up their horns if they be able to recognise the Elect One (lxii 1); then follows:

And there shall stand up in that day
All the kings and the mighty ones,
And the exalted and they that hold the earth.
And they shall see and recognise
How he sits on the throne of his glory.

* * * * *

And they shall be terrified,
And shall be downcast of countenance,
And pain shall seize them when they see
The Son of Man sitting on the throne of his glory.

These rulers confess their sins too late; they are "driven from the presence of the Son of Man"; "they descend into Sheol," and "darkness becomes their dwelling-place for ever and for ever" (c. lxiii).

PSALM III

Title

"A psalm of David, when he fled from his son Absalom."

Subject

A morning prayer (v. 6) of a man persecuted by many enemies (vv. 2, 3). He is quite confident that God, who has protected him through the night, will continue to help him (vv. 4-7); and fearless of the thousands that have risen up against him, he calls for further aid (vv. 8, 9).

Authorship and Occasion

The title states that David wrote this Ps. during the revolt of Absalom. Internal examination of the Ps. corroborates this statement. The speaker is a man of dignity and authority; against him have risen up thousands of people (vv. 2, 7); and it is being said that he need expect no help from God (v. 3). Turn to 2 K. (Sam.) xv, xvi. We read of a rebellion against the authority of David: the people flock to Absalom: "all Israel with their whole heart followeth Absalom" (xv 13): Semei (and others) cursing David, tell him that God has abandoned him. We conclude that the title of this Ps. is certainly correct.

Application

David's enemies were men of flesh and blood; our enemies are chiefly the temptations that assail our souls. The Ps. makes a beautiful prayer in times of despondency or discouragement.

Vulgate

2. Domine, quid multiplicati sunt qui tribulant me ?
multi insurgunt adversum me.
3. Multi dicunt animae meae:
Non est salus ipsi in Deo ejus.
4. Tu autem, Domine, susceptor meus es,
gloria mea, et exaltans caput meum.
5. Voce mea ad Dominum clamavi:
et exaudivit me de monte sancto suo.
6. Ego dormivi, et soporatus sum:
et exsurrexi, quia Dominus suscepit me.
7. Non timebo millia populi circumdantis me:
exsurge, Domine, salvum me fac, Deus meus.
8. Quoniam tu percussisti omnes adversantes mihi sine causa:
dentes peccatorum contrivisti.
9. Domini est salus:
et super populum tuum benedictio tua.

---

2. Yahwè, how mine adversaries are multiplied !
Many are rising up against me !
3. Many are saying of me :
" There is no salvation for him in (his) God." Sela.

4. But thou, Yahwè, art a shield about me,
My glory, and the lifter-up of my head.
5. With my voice I call unto Yahwè;
And he doth answer me from his holy mountain. Sela.

6. I laid me down and slept;
I awoke, for Yahwè was sustaining me.
7. I fear not the thousands of people
Arrayed against me on every side.

8. Arise, O Yahwè! Save me, my God!
For thou canst smite all mine enemies on the cheek;
Thou canst break in pieces the teeth of the wicked.
9. Salvation belongeth to Yahwè;
And upon thy people is thy blessing. Sela.

Observations

v. 3. *animae meae:* The Heb. word נֶפֶשׁ meaning *soul* is often used as a personal pronoun, *self.*
ipsi : ei would be better.
ejus is in LXX, but not in M.T., St Jer., Aq., Sym., Targ.
v. 4. *susceptor* comes from the LXX avoiding intentionally the bold Heb. metaphor of God as a *shield,* מָגֵן, St Jer. *clipeus* (*circa me*).
v. 6. Omit *et* (2): not in LXX, M.T., St Jer.
v. 7. *exsurge* should begin a new stanza.
v. 8. *sine causa* is from LXX reading לְחִנָּם: but read לֶחִי with M.T., Pesh., Aq., Sym., St Jer., as the parall. demands: *cheek . . . teeth.*
v. 9. *et,* as LXX is prob. genuine here, though not in M.T., St Jer.

Notes

3. *salvation.* Temporal salvation or victory is meant here and in v. 9.
in his God. The divine name, *Yahwè,* is not put in the mouth of the evil-doers, but *'Elohim* is used instead. Cp. Genesis iii, where *Yahwè* is excluded from the conversation between Eve and the Serpent, though it is the divine name in the rest of the chapter. For *Sela* see Introduction, p. 7.
4. *a shield.* A frequent metaphor in David's psalms. God was a "shield" also for Abram (Gen. xv 1), and for Israel (Deut. xxxiii 29).
my glory—i.e., the one in whom I glory.
the lifter-up of my head—i.e., the one who takes away my humiliation (cp. 4 K. xxv 27). We read that during the rebellion headed by Absalom, David ascended the mount of Olives in tears and with his head veiled (2 K. xv. 30).
5. *his holy mountain—i.e.,* Sion, where the Ark was (see note on Ps. ii 6).

6. The night had passed without disturbance from the revolutionaries owing to divine protection (cp. 2 K. xvii 1).
8. *Arise, O Yahwè!* was the ancient battle-cry of Israel (cp. Nu. x. 35; Ps. lxvii 2).

thou canst smite, etc. Oriental poetry is vivid and expressive. Here we have simply a prayer for complete victory (cp. Job xvi 10, 11; Lam. iii 30; Mich. v 1; Ps. lvii 7).

PSALM IV

Title

"For the musical director (? see p. 16): on stringed instruments: a psalm: of David."

Subject

The Psalmist, a man of dignity, troubled by enemies, begs God's help, and urges the malcontents to abandon their futile endeavours (vv. 2, 3). God is on his side (v. 4). Let them think out the matter quietly, then turn to God and offer sacrifice with a right spirit (vv. 5, 6). Many, quite weary of the strife, sigh for peace and God's blessing (v. 7). The Psalmist can sleep in peace, because God has given him great joy and security (vv. 8, 9). Wherefore the Ps. has always been a Compline Ps., one of the official night prayers of the Church.

Occasion

The historical situation is doubtlessly that of Ps. iii—the rebellion of Absalom. But now the danger is well-nigh over (vv. 7-9), and David can sleep in peace (v. 9; cp. iii 6).

Vulgate

2. Cum invocarem exaudivit me Deus justitiae meae:
in tribulatione dilatasti mihi.
Miserere mei, et exaudi orationem meam.
3. Filii hominum, usquequo gravi corde?
ut quid diligitis vanitatem, et quaeritis mendacium?
4. Et scitote quoniam mirificavit Dominus sanctum suum:
Dominus exaudiet me cum clamavero ad eum.

5. Irascimini, et nolite peccare:
quae dicitis in cordibus vestris, in cubilibus vestris compungimini.
6. Sacrificate sacrificium justitiae, et sperate in Domino.
Multi dicunt: Quis ostendit nobis bona ?
7. Signatum est super nos lumen vultus tui, Domine:
dedisti laetitiam in corde meo.
8. A fructu frumenti, vini, et olei sui
multiplicati sunt.
9. In pace in idipsum dormiam, et requiescam;
Quoniam tu, Domine, singulariter in spe constituisti me.

---

2. When I call, the God of my right doth answer me:
In distress thou dost relieve me.
Have pity on me and hear my prayer.

3. Ye sons of men, how long will ye be hard of heart ?
Why love ye a vain thing, and seek after a lie ? Sela.

4. And know ye that Yahwè hath treated [me] his pious one wonderfully;
Yahwè doth hear when I call unto him.
5. Be angry, but sin not:
Speak in your heart, upon your bed, and be silent.
[Sela.
6. Offer right sacrifices,
And trust unto Yahwè.
7. Many are saying: "Who will show us good fortune !
Lift up[1] thy smiling countenance upon us, O Yahwè !"

8. Thou hast put gladness in my heart,
More than that [that I felt] when their corn, new wine (and oil) abounded.
9. In peace I will both lay me down and sleep,
Because thou, O Yahwè, dost let me dwell by myself in safety.

[1] See obs.

Observations

v. 2. *exaudivit*, as LXX reading perf., seems better than M.T., St Jer. imv.

v. 3. *gravi corde* = LXX *βαρυκάρδιοι* = כִּבְדֵי לֵב instead of M.T. כְּבוֹדִי לִכְלִמָּה, *my glory to dishonour*. St Jer. with Aq. prob. read כִּבְדֵי לִכְלִמָּה; hence *inclyti mei ignominiose*. In the text used by LXX after לֵב was read a new word לָמָּה = *ἵνα τί* = Vulg. *ut quid*. On the whole LXX gives best text and parallelism. For the expression "hard of heart" see., *e.g.*, Ex. vii 14.

et, also LXX. Not in M.T., St Jer.

v. 4. *clamavero* : same as *invocarem* (v. 2) in Heb.

v. 5. *Irascimini*. So LXX, Pesh., St Jer., Sym., Ephes. iv 25; though Qal of this vb. elsewhere means *tremble*. If this is the meaning here, the sense will be: "tremble at the thought of God's punishments."

quae dicitis, as LXX; but read imv. as M.T., St Jer. *loquimini*.

cordibus, cubilibus, bona (v. 6), are singulars in M.T.

compungimini : LXX *κατανύσσομαι* = (1) *be sorely pricked*, (2) *be silent*. Here (2) is meaning, as Heb. shows. Read also the conj. in M.T.

v. 7. *Signatum est* : LXX *ἐσημειώθη* = נָסָּה, cp. Ps. 60. 6 (noun נֵס, *standard, ensign*); so also Sym. But M.T. has נָסַּח, which is generally regarded as a mistake for נָשָׂא, so Targ., Aq., Theod., St Jer. have *leva* (cp. Nu. vi 25-27). The comparison with Nu. favours the latter reading; yet the true text may be that of LXX, which keeps the consonants as in M.T. and better explains prep. עַל (in Nu. vi 26 the prep. is אֶל).

lumen vultus tui. See note below.

dedisti should begin a new stanza; and no full-stop after *meo*.

v. 8. *A fructu* = LXX. *ἀπὸ καρποῦ*, prob. corruption of *ἀπὸ καιροῦ* = M.T. מֵעֵת = St Jer. *a* (or *in*) *tempore*. Here מ is comparative.

et olei, as LXX, Pesh.; but not in M.T., St Jer.

sui : read *eorum*, St Jer.

multiplicati : read *multiplicata*, St Jer.

v. 9. *in idipsum* : read *simul*, St Jer.

in spe : rather *securum*, St Jer.

Notes

2. Compare the first line and v. 4*b* with iii 5.

relieve. When distress is lifted from the soul, a sense of relief and freedom is felt (cp. xvii 20, cxvii 5, xxx 9).

3. *sons of men*. The Heb. expression *bene 'ish* is probably opposed to *bene 'adam*, the former meaning men of high

rank, and the latter men of low rank. Here, therefore, David will be speaking to the leaders of the revolt, for he addresses them as *bene 'ish.*

a vain thing (cp. ii 1). The *lie* will be the false belief that David can be deposed in favour of Absalom.

4. *pious one.* The exact meaning of the Heb. term (*ḥaṣid*) is disputed. It occurs twenty-five times in the Psalter; elsewhere, Deut. xxxiii 8; 1 K. ii 9; 2 K. xxii 26; 2 Par. vi 41; Prov. ii 8; Jer. iii 12; Mich. vii 2. The LXX renders it as ὅσιος (not ἅγιος, which translates Heb. *qadosh*), and St Jer as *sanctus.* In this Ps. it is used of David; in Ps. xv 10 of the Messiah, and in Ps. cxliv 17 and Jer. iii 12 it is applied to Yahwè. In the plural it denotes faithful Israelites.
5. *Be angry.* If this is the right reading (see obs. above), the meaning will be: Even if you think you have reason to be angry with me, do not carry your anger into sinful intrigue, but " reason quietly when on your bed about what you have done during the day, and when you have examined yourself, then go to rest " (Origen, *Selecta in Pss.*, P.G., t. 12, col. 1145).
6. *right sacrifices* are those offered in a spirit pleasing to God (cp. Deut. xxxiii 19).
7. *thy smiling countenance:* lit. " the light of thy countenance," which is the token of divine favour and kindness (see *R. B.*, 1921, p. 386).
8. A good harvest was celebrated with great joy (cp. Is. ix 3; Jer. xxxi 12, xlviii 33); but David's joy, now that the rebellion is doomed to failure, is greater.

PSALM V

Title

" For the musical director (?): 'el hanneḥiloth (see p. 17): a psalm: of David."

Subject

The Psalmist, a victim of scheming enemies, prays at morn to God his King, in whose sight evil-doers are intolerable (vv. 2-7). He is confident that through God's

kindness he will return to the Sanctuary, towards which he now prays for guidance. With righteous indignation against his detractors (who are also God's enemies), he begs that their schemes may fail (vv. 8-11). On the other hand, may the just rejoice in the divine protection vouchsafed to them (vv. 12, 13).

In the Breviary, Ps. v retains its time-honoured position as the second Ps. at Lauds on Monday. The reference to " morning " (v. 4) probably made this a Lauds Ps.

Authorship

The evidence of the title is trustworthy. No solid argument can be made against it. The Ps. was probably written (as Pss. iii, iv) during Absalom's rebellion. From v. 8 it is sometimes argued that the Temple is in existence; hence the Ps. must be post-Davidic. But the Heb. word *hekal* (Vulg. *templum*) means *palace* (cp. Akkadian *egal=great house*). It is used to denote the palace of an earthly potentate (Ps. xliv 16; 3 K. xxi 1; 4 K. xx 18; 2 Par. xxxvi 7, etc.), then God's palace, whether *heaven* (Pss. x 5, xvii 7; Is. vi 1, etc.), or *Solomon's Temple* (3 K. vi), or *the second Temple* (Aggeus, ii 19), or *the House at Silo* (1 K. i 9, iii 3). It would also denote the sanctuary set up by David on Sion. A similar term is *Beth Yahwè—i.e.*, House of Yahwè—which was employed from earliest times after the Exodus to denote the official Sanctuary (Ex. xxiii 19, xxxiv 26; Deut. xxiii 18; Jos. vi 24; Ju. xviii 31, xix 18), and so designated the House at Silo (1 K. i 7, iii 15); then Mount Sion, where the Ark was set up (cp. 2 K. xii 20: " David went into the *House of Yahwè* and worshipped "); and finally, the Temple. In this Ps. both expressions—*hekal* and *beth* (*Yahwè*)—are found in v. 8. It is evident that their presence proves nothing against the Davidic authorship of the Ps. To avoid confusion we will render *hekal* not by " temple " (D.V.), but by " residence."

Vulgate

2. Verba mea auribus percipe, Domine,
   intellige clamorem meum.
3. Intende voci orationis meae,
   Rex meus et Deus meus.

4. Quoniam ad te orabo:
Domine, mane exaudies vocem meam.
5. Mane astabo tibi et videbo:
quoniam non Deus volens iniquitatem tu es.
6. Neque habitabit juxta te malignus:
neque permanebunt injusti ante oculos tuos.
7. Odisti omnes, qui operantur iniquitatem:
perdes omnes, qui loquuntur mendacium.
8. Virum sanguinum et dolosum abominabitur Dominus:
ego autem in multitudine misericordiae tuae.
Introibo in domum tuam:
adorabo ad templum sanctum tuum in timore tuo.
9. Domine, deduc me in justitia tua:
propter inimicos meos dirige in conspectu tuo viam meam.
10. Quoniam non est in ore eorum veritas:
cor eorum vanum est.
11. Sepulchrum patens est guttur eorum,
linguis suis dolose agebant,
judica illos, Deus.
Decidant a cogitationibus suis,
secundum multitudinem impietatum eorum expelle eos,
quoniam irritaverunt te, Domine.
12. Et laetentur omnes, qui sperant in te,
in aeternum exsultabunt:
et habitabis in eis.
Et gloriabuntur in te omnes, qui diligunt nomen tuum,
13. quoniam tu benedices justo.
Domine, ut scuto bonae voluntatis tuae coronasti nos.

---

2. Give ear to my words, O Yahwè!
Understand my muttering.
3. Attend to the voice of my cry,
O my King and my God!
For unto thee will I pray, O Yahwè:
4. In the morning thou wilt hear my voice.
In the morning I will draw up in order for thee and keep a look-out.

5. For thou art not a God that willeth wickedness:
Evil cannot abide with thee:
6. Boasters cannot take their stand before thine eyes:
Thou hatest all that do iniquity:
7. Thou destroyest those that speak falsehood:
Yahwè doth abhor the man of blood and deceit.
8. But I, through the abundance of thy mercy, shall enter into thy house:
I worship with fear of thee towards thy holy residence:
9. [Saying]: " Yahwè, guide me by thy justice:
Because of those that spy on me,
Make straight thy way before me."

10. For there is nothing right in their mouth:
[In] their heart is destruction:
11. Their throat is an open sepulchre:
Glibly they use their tongue!

Declare them guilty, O God!
Let them fail in their schemes!
Because of their abundant transgressions drive them forth,
For they have rebelled against thee, O Yahwè!

12. And may all who seek refuge in thee be glad:
May they forever be jubilant:
And mayest thou screen them.
And all who love thy name shall exult in thee,
13. Because thou dost bless the just man, O Yahwè:
As a buckler thou dost compass him with favour.

Observations

v. 2. *clamorem :* The Heb. word occurs only here and 39. 4. It means *faint utterance, muttering, murmuring :* St Jer. *murmur.*

v. 3. *orationis :* The Heb. word means *a cry* (*for help*) rather than *prayer.*

v. 4. *Domine* is better at end of previous line, as LXX.

v. 5. *astabo :* The vb. means *set in order,* and is used in reference to preparing an *altar,* Nu. xxiii 4; *offerings,* Lv. i 8, 12, etc.; *shewbread,* Ex. xl 4, 23; *a table,* Is. xxi 5; *a speech,* Job xxxii 14;

a battle, 2 K. x 8 (and often). Many modern commentators think that here is meant arranging *words* for a prayer, but others interpret as preparing a *sacrifice*. But why not *prepare for battle—i.e.*, set out in battle array? The next word, צפה, means *keep a sharp look-out*, and the Ps. supposes that enemies are making plans against the speaker (vv. 5-7, 9-11), who hopes that God will be his "buckler" (v. 13). The only objection against this interpretation is v. 8, but on this verse see the note below. Indeed, the Ps. may well be called: A Prayer on the Eve of Battle.

quoniam begins a new stanza.

v. 6. *Neque* (bis) should be *Non*.

malignus: The Heb. adj. may refer to an "evil" *person* or *thing*. The latter is supported by the parall. "wickedness."

permanebunt: Same Heb. vb. as for *Astiterunt* (Ps. ii 2).

injusti: The Heb. prob. means "boasters" (B.D.B.) or "mockers" (Cheyne).

v. 7. *iniquitatem*: Not same Heb. word as for *iniquitatem* (v. 5).

omnes (2), as LXX. Not in M.T., St Jer.

v. 8. *ego autem* should begin a new stanza.

v. 9. *inimicos*: St Jer. *insidiatores* is better. This word is found only in Davidic Pss.—viz., 5. 9, 27. 11, 54. 7, 56. 3, 59. 11.

tuo . . . meam, as LXX: but M.T., Aq., Sym., Targ., Pesh., St Jer. *meam . . . tuam*.

v. 10. *eorum* (1), as LXX, St Jer. In M.T. read פִּימוֹ or פִּיהֶם instead of פִּיהוּ.

veritas: St Jer. *rectum* is nearer the Heb.

cor eorum: Heb. lit. *interiora eorum*, St Jer.

vanum: The Heb. means *abysses, ruin, destruction*.

v. 11. *judica illos* begins a new stanza. Read with St Jer. *Condemna eos*.

secundum, as LXX, St Jer. (*juxta*) reading כ, not ב as M.T.

irritaverunt, as LXX prob. deriving from מָרַר *be bitter*; but better from מָרָה *be rebellious*, as St Jer. *provocaverunt*.

Domine, as LXX. Not in M.T., St Jer. (?).

v. 12. *habitabis in eis*: LXX κατασκηνώσεις ἐν αὐτοῖς is nearer M.T. *mayest Thou screen them*; St Jer. *proteges eos*.

omnes (2), as LXX. Not in M.T., St Jer.

v. 13. *Domine*: LXX and St Jer. also read with last line; but better in previous line, as M.T.

tuae. Omit: not in M.T., St Jer., LXX.

coronasti nos, as LXX reading vb. עטר *crown*, and 1st pers. plur. suffix. But with M.T. read 3rd pers. sing. suffix (as St Jer. *eum*), parall. *justo*, and vb. עטר *surround*.

Notes

4. *draw up in order.* See obs. above (v. 5).
6. The sin-defiled cannot stand in the sight of God, for "peccare est voluntate averti a Deo" (St Thomas, *S.*, 1, q. 94, art. 1).
8. The meaning is not that the Psalmist is about to enter the Sanctuary *hic et nunc;* on the contrary, he is absent from it, and worships *towards* the House. The situation is that in which we find David in 2 K. xv 25, 32 (cp. Ps. xli 5).
11. *an open sepulchre*—exhaling the corruption within. Our Lord uses a similar figure when denouncing the Pharisees (Lk. xi 44).

    rebelled against thee. Notice that David's enemies are enemies of God. So he draws up his forces "for thee" (v. 4).
12. God's name was the symbol of his revelation to Israel, and the pledge of his unfailing care for them.

PSALM VI

Title

"For the musical director (?): on stringed instruments: 'al hashsheminith: a psalm: of David."

Subject

Ps. vi is the first of the seven Penitential Pss. "It must be observed, however, that although it can well be put into the mouth of a penitent, yet it was not composed by a sinner, but by a man in affliction, under the weight of oppression. There is no allusion in it to sin committed" (Vigouroux, *M. B.*, ii, § 678).

Blessed John Fisher divides the Ps. into three parts. "In the first [vv. 2-4] the mercy of God is asked. In the second [vv. 5-8], reasons be made whereby the goodness of God should be moved to mercy; and in the third [vv. 9-11], is great gladness shewed for the undoubtful obtaining of forgiveness" (*Commentary on Seven Penitential Psalms*). Verse 7 makes the Ps. suitable for Compline (Monday).

Authorship

No solid reason can be brought against the evidence of the title. David wrote this Ps. probably on the same occasion as Pss. iii-v—the revolt of Absalom.

Vulgate

2. Domine, ne in furore tuo arguas me,
neque in ira tua corripias me.
3. Miserere mei, Domine, quoniam infirmus sum:
sana me, Domine, quoniam conturbata sunt ossa mea.
4. Et anima mea turbata est valde:
sed tu, Domine, usquequo ?
5. Convertere, Domine, et eripe animam meam:
salvum me fac propter misericordiam tuam.
6. Quoniam non est in morte qui memor sit tui:
in inferno autem quis confitebitur tibi ?
7. Laboravi in gemitu meo,
lavabo per singulas noctes lectum meum:
lacrimis meis stratum meum rigabo.
8. Turbatus est a furore oculus meus:
inveteravi inter omnes inimicos meos.
9. Discedite a me omnes qui operamini iniquitatem:
quoniam exaudivit Dominus vocem fletus mei.
10. Exaudivit Dominus deprecationem meam,
Dominus orationem meam suscepit.
11. Erubescant, et conturbentur vehementer omnes inimici mei:
convertantur et erubescant valde velociter.

---

2. Yahwè, reprove me not in thine anger,
And in thy wrath chasten me not.
3. Have pity on me, O Yahwè, for I am weak;
Heal me, Yahwè, for my bones are disturbed.
4. My soul also is sore disturbed:
But thou, O Yahwè, how long ?

5. Turn again, Yahwè, deliver my soul:
Save me for thy mercy's sake.
6. For in death no one maketh memorial for thee:
In Sheol who giveth praise unto thee ?

7. I am weary with my sighing:
Every night do I drench my bed;
My couch I soak with my tears.
8. Through grief mine eye is wasted away;
I grow old among all mine adversaries.

9. Depart from me, all ye doers of iniquity,
For Yahwè hath heard the voice of my weeping!
10. Yahwè hath heard my supplication,
Yahwè doth receive my prayer!
11. All mine enemies shall be ashamed and sore disturbed;
Suddenly they shall turn back and be ashamed!

Observations

v. 5. *et* is not in M.T., St Jer., LXX.

v. 6. *qui memor sit tui* = LXX ὁ μνημονεύων σου = מַזְכִּירְךָ (Cheyne), זֹכְרֶךָ (Buhl). M.T. has noun זִכְרֶךָ = St Jer. *recordatio tui*; but LXX seems to give better parallelism. Omit *autem*: not in M.T., St Jer.

confitebitur: The Heb. can mean either *give praise* or *give thanks*.

v. 8. *Turbatus est*: The Heb. means *waste away*, possibly "as if moth-eaten." עָשׁ = *moth*. St Jer. has *Caligavit*.

furore is not same Heb. as in v. 2. Here prob. *vexation*: St Jer. *amaritudine*.

inveteravi: The vers. read 1st pers. (St Jer. *consumptus sum*) against M.T. 3rd pers. with *eye* as subject.

inter is better than St Jer. *ab*.

v. 11. *et* (2) as LXX, St Jer.: not M.T.

valde, as LXX, prob. repeating מְאֹד. Not in M.T., St Jer.

Notes

2. Physically exhausted (v. 3), and mentally depressed (v. 4), the Psalmist begs God to turn and comfort him.
4. Our Lord's words, "Now is my soul troubled" (Jo. xii 27), may be a quotation from the Greek version of this verse.

how long? It is a cry of distress rather than of impatience. The aposiopesis supposes: "How long wilt thou tarry to come to mine aid?" (cp. xii 1, 2).

6. *maketh memorial.* The "memorial" was a liturgical act (see Introduction, p. 21). Probably the "praise" mentioned in the next line has a similar significance. The

Hebrews believed in survival after death, but through want of further revelation their ideas on the future life were vague and often dismal. Liturgical worship, of course, ceased with death (cp. xxix 10, lxxxvii 12, cxiii 17; Baruch ii 17; Is. xxxviii 18; Ecclus. xvii 26. For brighter hope see xvi 15, xlviii 16, lxxii 24; Job xix 25-27).

Sheol—the Hebrew name for the abode of the dead.

7. Sleepless and tearful nights afflict the sorrowful Psalmist.
8. His eyes are sunken, and he is become like an old man.
9. Radiant hope. " It is to be noted that the confusion of his enemies, and not their destruction, is asked for by the Psalmist " (Boylan).

PSALM VII

Title

" A shiggayon: of David, which he sang to Yahwè because of the words of Kush the Benjamite."

Three points about this title are to be noted: (1) Up to the present all attempts to explain the word *shiggayon* have failed; (2) " of David " clearly means that David himself composed this Ps., for the title continues, " which *he sang*," etc.; (3) Kush the Benjamite is a person whose name is not found elsewhere in sacred Scripture. Attempts to identify him with Semei (Shimei) or Saul (so St Jerome, who translates Kush as *Aethiopis* and supposes that this epithet was applied to Saul because of his barbarity), or with the Cushite (or *Chusai*, Vulg.) of 2 K. xviii 21, are not convincing. It seems evident that the title is very ancient. The first readers are supposed to know full well who this individual was, and what happened between him and David. A late inventor of titles would have sought out a prominent enemy of David mentioned in the historical books. Hence I am inclined to regard this title as written when the Ps. was composed.

Subject

The Psalmist prays to God for aid (vv. 2, 3) because his enemies are bringing false charges against him (vv. 4-6). He appeals to God to hold an assize, and before the judge-

ment-seat round which the nations are gathered he asks for justice (vv. 9, 10). He does not doubt the issue, for God is a just Judge (vv. 11, 12), who will deal out severe punishment to the unrepentant sinner (vv. 13, 14), who, by his perversity, brings about his own downfall (vv. 15-17). The Psalmist concludes by praising the justice of God (v. 18).

Authorship

Even Briggs admits that " there is nothing in the original form of the Ps. that prevents the composition by David under some such circumstances, when he was pursued by Saul and his Benjamite warriors. . . . The original Ps. is very early, possibly as early as David." By the " original Ps." is meant vv. 2-6, 13-17, for Briggs regards the other verses as additions.

Application

Sin brings its own punishment: let us take care by prayer to avoid it, that we may not be condemned before the judgement-seat of God. The Ps. therefore serves to remind us to examine our conscience, and so is well suited for recitation at night prayers (Compline on Mondays).

Vulgate

2. Domine, Deus meus, in te speravi:
   salvum me fac ex omnibus persequentibus me, et libera me.
3. Nequando rapiat ut leo animam meam,
   dum non est qui redimat, neque qui salvum faciat.
4. Domine, Deus meus, si feci istud,
   si est iniquitas in manibus meis:
5. Si reddidi retribuentibus mihi mala,
   decidam merito ab inimicis meis inanis.
6. Persequatur inimicus animam meam, et comprehendat,
   et conculcet in terra vitam meam,
   et gloriam meam in pulverem deducat.
7. Exsurge, Domine, in ira tua:
   et exaltare in finibus inimicorum meorum.
   Et exsurge, Domine, Deus meus, in praecepto quod mandasti:

8. et synagoga populorum circumdabit te.
Et propter hanc in altum regredere:
9. Dominus judicat populos.
Judica me, Domine, secundum justitiam meam,
et secundum innocentiam meam super me.
10. Consumetur nequitia peccatorum, et diriges justum,
scrutans corda et renes, Deus.
11. Justum adjutorium meum a Domino,
qui salvos facit rectos corde.
12. Deus judex justus, fortis, et patiens:
numquid irascitur per singulos dies?
13. Nisi conversi fueritis, gladium suum vibrabit:
arcum suum tetendit, et paravit illum.
14. Et in eo paravit vasa mortis:
sagittas suas ardentibus effecit.
15. Ecce parturiit injustitiam:
concepit dolorem, et peperit iniquitatem.
16. Lacum aperuit, et effodit eum:
et incidit in foveam quam fecit.
17. Convertetur dolor ejus in caput ejus:
et in verticem ipsius iniquitas ejus descendet.
18. Confitebor Domino secundum justitiam ejus:
et psallam nomini Domini altissimi.

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2. Yahwè my God, in thee I seek refuge:
Save me from all my pursuers, and deliver me;
3. That like a lion [one of them] rend me not,
While there is no one to rescue or deliver [me].

4. Yahwè my God, if I have done this:
If there be iniquity in my hands,
5. If I have rendered evil to those at peace with me,
And sent away mine adversaries empty;
6. Then let the enemy pursue and overtake me,
And trample me to earth,
And lay my glory in the dust. Sela.

7. Arise, O Yahwè, in thine anger:
Lift thyself up against the fury of mine adversaries.
And rouse thee, Yahwè my God, for the judgement
thou hast commanded,

8. And let the congregation of people assemble round thee,
And do thou, because of it, return [to thy throne] on high.

9. Yahwè judgeth the people.
Judge me, O Yahwè, according to my justice,
And according to the innocence that is upon me.
10. May the evil of the wicked come to an end,
And do thou establish the just,
O just God who doth examine heart and reins.

11. My protection is from God,
The Saviour of the upright of heart.
12. God is a just judge,
A God indignant every day.
13. If a man will not change, he will whet his sword:
He doth tread his bow, and make it ready.
14. And for him he hath prepared deadly weapons;
His arrows he maketh fiery.

15. Behold he travaileth with iniquity,
He conceiveth mischief, and bringeth forth deception.
16. He hath digged a hole and delved it;
And he shall fall into the pit he hath made.
17. His mischief shall return upon his own head,
And upon his own skull shall his violence descend.

18. I will praise Yahwè according to his justice:
And I will psalm to the name of Yahwè Most High.

Observations

v. 3. *animam meam.* See obs. 3. 3.
dum non est qui redimat, as LXX and Pesh., reading אֵין, which seems to have fallen out of M.T., St Jer. The latter translates the vb. by *laceret* with *leo* as subject. The Heb. vb. may mean either *free, redeem,* or *snatch, tear away.*

v. 5. *retribuentibus mihi,* as LXX and St Jer., deriving from שָׁלַם, Piel = *requite.* But M.T. from שָׁלֵם, *be at peace,* is better (cp. 41. 10). But point plur. (cp. LXX, St Jer.).
decidam merito ab inimicis meis inanis, as LXX and Theod. It is difficult to see the meaning in M.T. lit. *and may I deliver mine adversary emptily,* which is generally rendered as a

parenthesis: (*Nay, I used to deliver him that was in vain mine adversary*); but this is very doubtful. Some take an Aram. meaning of the vb.—viz., *despoil;* so D'Eyragues: "si injustement j'ai dépouillé mon adversaire." We believe that Agell. may be right in correcting the word to אֲשַׁלְּחָה, which agrees with St Jer. *et dimisi hostes meos vacuos*, and gives us a common expression (cp. Gen. xxxi 42, Deut. xv 13, etc.; also Lk. i 53). Even if Agellius' correction is not accepted, it would seem that we must give חלץ this meaning here.

v. 7. *et:* Omit; not in LXX, M.T., St Jer.

finibus : Read with M.T. (*against*) *the fury ;* St Jer. *indignans.*

exsurge : Not same Heb. word as in first line of the verse.

Domine, Deus meus, as LXX—*i.e.*, יהוה אלהי as in vv. 2, 4. But M.T. has אֵלַי simply—*i.e.*, *ad me*, St Jer. It is not improb. that LXX is right and that portion of a line is missing: אֵלַי in M.T. may be a corruption of prep. אֶל־ before מִשְׁפָּט, which should be *judicium*, not *praecepto.*

v. 8. *propter hanc :* This may be meaning, but Heb. may also mean *above it, over it—i.e.*, enthroned above it in the seat of judgement. St Jer. *pro hac.*

regredere : Rather *revertere*, St Jer.; followed by a full stop.

v. 10. *scrutans.* Omit prefixed ו in M.T. Not in LXX, Pesh., St Jer.

v. 11. *Justum* belongs to *Deus* in v. 10, as St Jer. *Deus justus.*

adjutorium meum = LXX ἡ βοήθειά μου = מָעֻזִּי (Duhm) instead of M.T. מָגִנִּי = St Jer. *Clipeus meus :* but *My shield is upon God* seems strange; Cheyne exclaims: "Yahwè, his servants' shield-bearer!" The difficulty with LXX is to reconcile παρὰ with M.T. עַל.

Domino : M.T., LXX, St Jer. *Deo.*

v. 12. *fortis et patiens*, as LXX, is not in M.T.

numquid = LXX μὴ = אַל instead of M.T. אֵל. Omit prefixed ו in M.T. St Jer. translates *et fortis.*

v. 13. *conversi fueritis*, as LXX; but M.T. 3rd pers. sing. St Jer. *Non convertenti.*

vibrabit : The Heb. vb. means *sharpen, whet.* St Jer. *acuet.*

tetendit : Heb. speaks of "treading" the bow, because the foot was used to bend it. See Vigouroux, Dict. de la Bible, art. *Arc.*

v. 14. *in eo*—i.e., *arcu* in Vulg.; but in Heb. gender shows that the sinner is meant.

ardentibus : M.T. *into fiery ones*, refers to the *arrows.*

v. 15. *concepit :* Omit the prefixed ו in M.T., St Jer.

dolorem (also v. 17): The Heb. means rather *mischief.*

iniquitatem : Not same Heb. word as in v. 4 (*iniquitas*), nor v. 17.

NOTES

3. *like a lion.* An enemy is frequently represented as a lion (cp. x 9 [Heb.], xvi 12, xxi 14, 22; Is. v. 29; 2 Tim. iv 17; 1 Pet. v. 8).
4. *if I have done this.* The charge is stated in the three lines that follow (cp. David's words in 1 K. xxvi 18, xxiv 11, 12.)
6. *my glory—i.e.,* my soul—the noblest part of man and the seat of his honour and dignity.
7. The language becomes passionate. The Psalmist calls upon God to hold an assize in order to decide his case.
8. After the Oriental custom the people gather around the judge while he conducts the trials. On the second line of this verse see the obs. above.
9. David, as suppliant, comes before the Judge, and pleads his innocence, but first salutes Yahwè as Judge over (all) peoples.
10. The *reins* were considered to be the seat of the emotions and affections. By testing men's hearts and reins God knows their inmost thoughts and affections (cp. Pss. xv 7, lxxii 21; Jer. xi 20, xvii 10; Apoc. ii 23, etc.).
13. God is represented as a warrior (cp. Deut. xxxii 41, 42). *tread his bow.* See obs. above.
14. *deadly weapons=fiery arrows* (cp. Ephes. vi 16).
15. A sudden transition back to the Psalmist's enemy (vv. 2-6); or it may be that the Ps. has not preserved its original form. The wicked enemy is compared to a woman in childbirth—the child being all manner of evil, "iniquity," "mischief," "deception." A second comparison is to a man digging a hole and covering it with brushwood in order to entrap an animal: but the wicked enemy shall fall into his own trap (cp. Ps. lvi 7). The third comparison likens the enemy to a man throwing a stone which, failing to reach its object, rebounds from an obstruction on to the head of the thrower.
18. *Most High.* This title of God is used rather often in the Psalter. Elsewhere, Melchisedech is "a priest of the Most High God" (Gen. xiv 18-20); Balaam employs the title (Nu. xxiv 16; also Deut. xxxii 8; Is. xiv 14; Lam. iii 35, 38; Dan. vii 22, 25, 27; 2 Mac. iii 31; and often in Ecclesiasticus).

Note.—In a recent work on *Psalmstudien* Mowinckel has sought to prove by a comparison between Babylonian and Biblical Pss. that the latter are often the prayers of a sick individual who believes that his illness is caused by a spell brought upon him by the magical influence of his enemies. The Hebrew word *'awen* (Pss. vii 15, x [Heb.] 7, xxxvi [Heb.] 4, etc.) is supposed to denote this spell. We do not think that the writer's conclusions can be justified, but there is not space here to discuss them. For a criticism of the theory we refer the reader to *R. B.*, 1923, pp. 141-145.

PSALM VIII

Title

"For the musical director (?): for the winepresses: a psalm: of David."

Subject

How wonderful is the revelation of God witnessed to all mankind by the splendour of the skies (v. 2)! Even little children see this glory, and their infant cries of delight are praises of the Creator—to the confusion of the atheist (v. 3). As the Psalmist himself gazes up, he is led to wonder why the great Creator should care at all for puny man (vv. 4, 5). Yet he has made him almost divine, giving him glory and honour, subjecting all the rest of creation on earth under his control (vv. 6-9). The thought of this amazing condescension on the part of God is too much for the Psalmist; he can only repeat the exclamation of wonder that began his prayer.

Authorship

The title attributes the Ps. to David. It was probably one of his early compositions, written when he was a shepherd boy before his fame as a poet had reached the royal palace. Critics fettered with the Graf-Wellhausen hypothesis are compelled to date the Ps. subsequent to the time of Esdras—*i.e.*, after the publication of the so-called "P" document; for the Psalmist knows Gen. i 26-28—supposed to have been written by "P."

Application

In the Epistle to the Hebrews (ii 6-8), the Ps. is applied to our Lord, by his death made little less than the angels, but by his resurrection and ascension crowned with glory and honour.

Vulgate

2. Domine, Dominus noster,
quam admirabile est nomen tuum in universa terra !
Quoniam elevata est magnificentia tua,
super caelos.
3. Ex ore infantium et lactentium perfecisti laudem
propter inimicos tuos,
ut destruas inimicum et ultorem.
4. Quoniam videbo caelos tuos, opera digitorum tuorum:
lunam et stellas, quae tu fundasti.
5. Quid est homo, quod memor es ejus ?
aut filius hominis, quoniam visitas eum ?
6. Minuisti eum paulo minus ab Angelis,
gloria et honore coronasti eum:
7. et constituisti eum super opera manuum tuarum.
8. Omnia subjecisti sub pedibus ejus,
oves et boves universas:
insuper et pecora campi.
9. Volucres caeli, et pisces maris,
qui perambulant semitas maris.
10. Domine, Dominus noster,
quam admirabile est nomen tuum in universa terra !

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2. Yahwè, our Lord, how magnificent is thy name in all
the earth !
Since thou has set thy majesty upon the heavens.
3. From the mouths of babes and sucklings thou hast
founded praise, because of thine adversaries,
To silence enemy and avenger.

4. When I see thy heavens, the work of thy fingers,
Moon and stars which thou hast set up,
5. [I cry out]: What is man that thou shouldst be mindful
of him ?
And the son of man that thou shouldst visit him ?

6. Thou dost make him a little less than 'Elohim;
   With glory and with honour thou dost crown him.
7. Thou givest him dominion over the works of thy hands:
   All things thou hast put beneath his feet;
8. Sheep and oxen—all of them,
   And the beasts of the field besides,
9. Birds of the sky and fishes of the sea,
   That traverse the paths of the sea.

10. Yahwè, our Lord, how magnificent is thy name in all the earth!

Observations

v. 2 *Quoniam :* אֲשֶׁר here is prob. causal, *because, since, insomuch as.* *elevata est* comes from LXX reading a text different from M.T. Latter has תְּנָה which is inexplicable. Read נָתַתָּה with Pesh., Targ., Sym., St Jer., (*qui*) *posuisti.*

v. 3. *laudem :* So LXX, Pesh., St Jer., Mtt. xxi 16. M.T. עֹז, *might.*

inimicos . . . inimicum. Not same words in Heb.

destruas is one meaning of the Heb. vb.; but here *cause to cease* in sense of *silence.* So Sym., Sexta, St Jer., *quiescat.*

v. 4. *Quoniam :* כִּי here means *when.*

opera : In M.T. read מַעֲשֵׂי as v. 7.

v. 6. In M.T. omit conj. before *Minuisti* and *gloria.* In LXX, Vulg., omit *et* v. 7.

Notes

2. *our Lord :* cp. " our Father " (Mtt. vi 9).

3. This text (as in LXX) was quoted by our Lord when the chief-priests and Scribes were indignant because the children cried out: " Hosanna to the son of David " (Mtt. xxi 15, 16). Notice that Jesus applied to himself the praise that the Ps. refers to God.

   Ex Ore Infantium is the title of an exquisite poem by Francis Thompson.

   sucklings. " One must not forget that in the East the *yonquim* (' lactentium ') remained at the breast usually up to the age of two or three years " (Fillion) (cp. 2 Mac. vii 27).

4. *Moon and stars.* As the sun is not mentioned it would seem that the Psalmist's contemplation is by night.

6. *'Elohim.* The Vulgate, LXX, Syriac Version, Targum, and Epistle to the Hebrews (ii 7) all translate this by "angels" (cp. Ps. xcvi 7; Job i 6, ii 1, xxxviii 7). Aquila, Theodotion, the Quinta, the Sexta, and St Jerome all give "God." The latter is more probable owing to the relation between this Ps. and Gen. i (cp. Gen. i 26, 27).
7. A clear reference to Gen. i 26, 28. The "son of man" *par excellence* is Jesus Christ, to whom St Paul applies this verse (1 Cor. xv 26; Ephes. i 22; Heb. ii 8). In the Ps. (v. 5) *man* and *son of man* seem to have the same significance.

PSALM IX (Heb. 9 and 10)

Title

"For the musical director (?); on muth labben (see p. 18): a psalm: of David."

Subject

The first part of the Ps. (vv. 2-21) is an act of thanksgiving to God for victory over foreign enemies. God has judged in favour of Israel; the enemy is in full retreat; his cities are destroyed. Thus the just Judge, the refuge of the oppressed, Yahwè of Sion, has avenged his afflicted people. An appeal is then made that all foreign nations may be judged by God and learn from an appointed teacher that they are but men.

The second part of the hymn (vv. 22-34) seems to regard another class of enemies—to wit, godless Israelites. Puffed up by pride and wealth, defying God's providence, these are continually plotting against faithful Israelites. God seems to allow these miscreants to do their foul work unhindered: may he arise and overthrow these loud-mouthed blasphemers.

The conclusion (vv. 35-39) sounds the note of triumph. God *has* seen the mischief done by the wicked and *has* heard the prayers of the afflicted. So the enemies both foreign and at home are brought to nought, and Yahwè reigns supreme "King for ever and ever"!

Division

Protestant versions, following the Massoretic Text, divide this Ps. into two separate hymns. That this division is incorrect is clear from the following facts. (1) An alphabetical arrangement runs through the whole Ps.; (2) Ps. 10 (M.T.) is without a title—contrary to the general rule for Pss. in the First Book of the Psalter; (3) the Greek versions read only one Ps., and, more important, the Hebrew text in St Jerome's day gave only one Ps. It is therefore unscholarly to abandon the Vulgate numbering of the succeeding Pss. in favour of the Protestant enumeration.

The acrostic arrangement is indicated in the translation below. Letters ד and מ to צ are wanting. What is the explanation of this? Many commentators decide that the text is corrupt, and they spend ingenuity in attempts to reconstruct it. Is it possible that the Ps. in the Massoretic Text is not in its original *language?*

Authorship

"The tradition of their [Pss. 9 and 10] Davidic origin may be right," says Kirkpatrick. He adds: "The author of Ps. 9 speaks as a representative of the nation, in language more natural to a king than to anyone else. The enemies of the nation are his enemies; the national cause is his cause." Indeed, it is difficult to understand how any other person than David could have uttered the words in vv. 14-17. Adding to this the evidence of the title, the fact that nothing in the style and vocabulary militates against Davidic authorship, and a certain affinity to Ps. vii, we may, without hesitation, ascribe this poem to the Royal Psalmist.

Vulgate

2. Confitebor tibi, Domine, in toto corde meo:
narrabo omnia mirabilia tua.
3. Laetabor et exsultabo in te:
psallam nomini tuo, Altissime.
4. In convertendo inimicum meum retrorsum:
infirmabuntur, et peribunt a facie tua.
5. Quoniam fecisti judicium meum et causam meam:
sedisti super thronum, qui judicas justitiam.

6. Increpasti gentes, et periit impius:
nomen eorum delesti in aeternum, et in saeculum saeculi.
7. Inimici defecerunt frameae in finem:
et civitates eorum destruxisti.
Periit memoria eorum cum sonitu:
8. et Dominus in aeternum permanet.
Paravit in judicio thronum suum:
9. et ipse judicabit orbem terrae in aequitate,
judicabit populos in justitia.
10. Et factus est Dominus refugium pauperi:
adjutor in opportunitatibus, in tribulatione.
11. Et sperent in te qui noverunt nomen tuum:
quoniam non dereliquisti quaerentes te, Domine.
12. Psallite Domino, qui habitat in Sion:
annuntiate inter Gentes studia ejus:
13. Quoniam requirens sanguinem eorum recordatus est:
non est oblitus clamorem pauperum.
14. Miserere mei, Domine:
vide humilitatem meam de inimicis meis.
15. Qui exaltas me de portis mortis,
ut annuntiem omnes laudationes tuas
in portis filiæ Sion.
16. Exsultabo in salutari tuo:
infixae sunt Gentes in interitu, quem fecerunt.
In laqueo isto, quem absconderunt,
comprehensus est pes eorum.
17. Cognoscetur Dominus judicia faciens:
in operibus manuum suarum comprehensus est peccator.
18. Convertantur peccatores in infernum,
omnes Gentes quae obliviscuntur Deum.
19. Quoniam non in finem oblivio erit pauperis:
patientia pauperum non peribit in finem.
20. Exsurge, Domine, non confortetur homo:
judicentur Gentes in conspectu tuo.
21. Constitue, Domine, legislatorem super eos:
ut sciant Gentes quoniam homines sunt.
22. Ut quid, Domine, recessisti longe,
despicis in opportunitatibus, in tribulatione?
23. Dum superbit impius, incenditur pauper:
comprehenduntur in consiliis quibus cogitant.

24. Quoniam laudatur peccator in desideriis animae suae:
et iniquus benedicitur.
25. Exacerbavit Dominus peccator,
secundum multitudinem irae suae non quaeret.
26. Non est Deus in conspectu ejus:
inquinatae sunt viae illius in omni tempore.
Auferuntur judicia tua a facie ejus:
omnium inimicorum suorum dominabitur.
27. Dixit enim in corde suo:
Non movebor a generatione in generationem sine malo.
28. Cujus maledictione os plenum est, et amaritudine et dolo:
sub lingua ejus labor et dolor.
29. Sedet in insidiis cum divitibus in occultis,
ut interficiat innocentem.
30. Oculi ejus in pauperem respiciunt:
insidiatur in abscondito, quasi leo in spelunca sua.
Insidiatur ut rapiat pauperem:
rapere pauperem, dum attrahit eum.
31. In laqueo suo humiliabit eum:
inclinabit se, et cadet, cum dominatus fuerit pauperum.
32. Dixit enim in corde suo: Oblitus est Deus,
avertit faciem suam ne videat in finem.
33. Exsurge, Domine Deus, exaltetur manus tua:
ne obliviscaris pauperum.
34. Propter quid irritavit impius Deum ?
dixit enim in corde suo: Non requiret.
35. Vides quoniam tu laborem et dolorem consideras:
ut tradas eos in manus tuas.
Tibi derelictus est pauper:
orphano tu eris adjutor.
36. Contere brachium peccatoris et maligni:
quaeretur peccatum illius, et non invenietur.
37. Dominus regnabit in aeternum, et in saeculum saeculi:
peribitis, Gentes, de terra illius.
38. Desiderium pauperum exaudivit Dominus:
praeparationem cordis eorum audivit auris tua.
39. Judicare pupillo et humili,
ut non apponat ultra magnificare se homo super terram.

2. א. I give thanks to thee, O Yahwè, with all my heart:
א. I recount all thy wondrous deeds.
3. א. I am glad and exult in thee;
א. I psalm to thy name, Most High.

4. ב. For mine enemies turning back,
Stumble and perish at thy presence.
5. For thou hast maintained my judgement and my cause:
Thou hast sat on thy throne judging justly.

6. ג. Thou hast rebuked nations; thou hast caused the wicked to perish.
Their name thou hast blotted out for ever and ever.
7. ה. As for the enemy—they are at an end, desolations for ever!
And (their) cities thou hast uprooted; their memory is perished with them!

8. ו. But Yahwè abideth for ever.
He hath set up his throne for judgement,
9. ו. And he judgeth the world with justice,
He giveth sentence to the people with equity.
10. ו. And Yahwè is a high-retreat for the oppressed,
A high-retreat for time [when one is] in distress.
11. ו. And they that know thy name trust in thee,
For thou dost not forsake those who seek thee, Yahwè.

12. ז. Sing psalms to Yahwè who dwelleth at Sion;
Declare among the peoples his deeds.
13. For the seeker of blood hath remembered:
He hath not forgotten the cry of the afflicted.

14. ח. Pity me, O Yahwè; see my affliction from them that hate me,—
Thou who dost raise me from the gates of death,
15. So that I may recount all thy praises
At the gates of the daughter of Sion,
[And] may rejoice in thy victory.
16. ט. The nations are sunk into the pit they have made:
In the net which they hid, their own foot is caught.

17. Yahwè hath made himself known, he hath executed judgement:
By the work of his own hands the wicked is ensnared. [Higgayon Sela.
18. ׳. The wicked shall turn back to Sheol—
All the nations that forget God.
19. כ. For the poor shall not be forgotten for ever:
The hope of the afflicted shall not utterly perish.

20. Arise, O Yahwè; let not man prevail;
Let the nations be judged before thee.
21. Appoint a teacher over them, O Yahwè,
That the nations may know that they are (but) men.
[Sela.

---

22. ל. Why standest thou afar off, O Yahwè?
[Why] hidest thou at times [when one is] in distress?
23. By the pride of the wicked the afflicted is burning:
Let them be caught in the devices they have planned.
24. For the wicked is praised for his soul's lust,
And the plunderer is being blessed!

25. The wicked doth contemn Yahwè:
With his nose in the air [he saith]:
"He [God] takes no notice. There is no God."
[Such is] the sum of his thoughts!
26. His ways are defiled at all times:
Far above him are thy judgements:
He snorts at all his adversaries:
27. He saith in his heart: "I shall not be moved:
From generation to generation [I shall be] without misfortune."
28. His mouth is full of cursing, and deceits, and fraud:
Under his tongue is mischief and iniquity.

29. He settles in ambush in villages:
In secret places he doth murder the innocent:
His eyes spy for the hapless.

30. He lieth in ambush in a secret place—
Like a lion in his lair.
He lieth in ambush to seize hold of the afflicted:
He seizeth hold of the afflicted, dragging him down.
31. In his net he doth crush him:
He croucheth, and the hapless (victim) doth fall under his might.
32. He saith in his heart: "God hath forgotten:
He hath hidden his face: he never doth look."

33. ק. Arise, O God Yahwè! Raise thine hand!
Forget not the afflicted!
34. Wherefore doth the wicked contemn God?
He sayeth in his heart: "He taketh no notice!"

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35. ר. Thou *hast* seen, for thou *dost* behold the mischief and the vexation,
In order to take it into thine hands.
Left unto thee is the hapless:
For the orphan thou art the helper.

36. ש. Break the arm of the wicked and of the evil-doer:
Let his wickedness be sought for, but not found.
37. Yahwè, King for ever and ever!
The nations shall perish from his land!

38. ת. Thou *hast* heard, O Yahwè, the desire of the afflicted:
Thine ear is attentive to the disposition of their heart:
39. So that thou wilt give judgement for the orphan and the oppressed,
That (mere) man of the earth may inspire awe no more.

OBSERVATIONS

v. 2. *Confitebor tibi*, as LXX. See obs. 6. 6. In M.T. read either אוֹדֶךָּ or אוֹדֶה followed by לָךְ.

v. 4. *In convertendo :* This peculiar Latin is due to LXX. ἐν τῷ ἀποστραφῆναι. St Jer. has *cum ceciderint.*
inimicum : Read plur. with M.T., St Jer. (cp. next line).
infirmabuntur : The Heb. means (1) *totter, stumble ;* (2) *be weak.* St Jer. *corruerint.* Omit *et* (1) in St Jer.

v. 5. *justitiam :* Translate as adverb, *juste.*

v. 6. *periit :* Read 2nd pers. as M.T. (cp. context). Omit *et* (1).

v. 7. *Inimici defecerunt frameae :* A difficult verse. Vulg. follows LXX, so that *Inimici* is genitive: so in St Jer. *Inimici completae sunt solitudines in finem.* This agrees with M.T. reading חֳרָבוֹת, *desolations,* instead of חֶרֶב, *swords of* (LXX, Vulg.), but in M.T. *Inimici* seems to be the subject of the vb. By reading דָּמוּ with Duhm instead of תַּמּוּ and changing the order of the words we should get *The swords of the enemy are quiet,* with which cp. Jer. xlvii 6. But, on the other hand, with M.T. as it stands cp. Jer. xxv 9.

in finem—i.e., *for ever.* Also v. 32 below.

eorum (1) is not in M.T., St Jer.

destruxisti : Rather *subvertisti,* St Jer.

cum sonitu is from LXX reading הָמוֹן with prep. instead of M.T. הֵמָּה, *they,* which is inexplicable. St Jer. has *cum ipsis,* but whence *cum ?* It is not improbable that originally the word was a musical rubric outside the text.

v. 8. *et :* Begin a new stanza. St Jer. *Dominus autem.*

v. 9. *judicabit* (bis): Not same Heb. word.

v. 10. *refugium :* The Heb. means a *high-retreat :* St Jer. *elevatio.*

pauperi : The Heb. means *oppressed one :* St Jer. *oppresso.*

adjutor is same Heb. word as *refugium* in previous line.

in tribulatione, as LXX = בְּצָרָה is better than M.T. בְּעִתָּה, *dearth.* Same remark v. 22 (10. 1).

v. 13. *eorum :* from אוֹתָם, which seems to be a gloss.

pauperum is not same noun as v. 10. Here Heb. (Kt.) means *afflicted :* also v. 19 (Qr.). The abstract *affliction* is in v. 14, *humilitatem.*

v. 14. *inimicis :* Heb. lit. *they that are hating* (*me*).

v. 16. *Exsultabo :* This line goes with what precedes, as in LXX, St Jer., M.T. A new stanza begins with *infixae ;* St Jer. *Demersae.*

salutari here = *victory.*

interitu : The Heb. means *pit* or *hole ; laqueo* should be *rete,* St Jer.

isto : זוּ is prob. simple relative.

v. 17. *operibus :* M.T., St Jer. sing. Same remark applies to *desideriis,* v. 24 (10. 3). Also, *judicia* should be *judicium.*

manuum suarum : Some commentators suppose that *God* is meant—viz., " By the work of His hands "; but v. 16 favours the usual interpretation—viz., that the hands are those of the wicked.

comprehensus est : With LXX, Vulg., Pesh., Targ., read נוֹקֵשׁ, *ensnared,* against M.T. נוֹקַשׁ, *knocked down.* St Jer. translates *Higgayon Sela* by *sonitu sempiterno.*

v. 19. *pauperis . . . pauperum* are different nouns in Heb.

patientia : Read *expectatio* with St Jer.

v. 19. *in finem* (bis): not same expression each time in Heb.

v. 21. *legislatorem*, as LXX, Pesh. = מוֹרֶה (Sym. *νόμον*). M.T. מוֹרָה is generally read as מוֹרָא, *terror;* so Aq., Theod., Targ., St Jer., but "this is arbitrary and the sense is weak" (Cheyne). We prefer LXX, etc. (cp. Job xxxvi 22; Is. xxx 20; Ps. 84. 7; and the idea in 25. 8, 12).

v. 23. Read with St Jer. *In superbia impii ardet pauper.* On *pauper* see v. 13 above.

comprehenduntur: Read with St Jer. *capiantur.*

v. 24. *laudatur . . . benedicitur*, as LXX. The forms of the vbs. in M.T. are unsatisfactory; *desideriis* should be sing.

iniquus: The Heb. means *robber* or *plunderer.*

v. 25. *Exacerbavit* correctly begins a new line (against M.T.) (cp. v. 34 below). The Heb. vb. means *contemn, spurn.*

secundum multitudinem irae suae: The Heb. means lit. *according to the height of his nose* (or *anger*), so we translate freely: "With his nose in the air."

non quaeret gives the words of the impious man.

v. 26. *in conspectu ejus*, as LXX reading a text different from M.T., which latter gives: [*Such is*] *a summary of his thoughts* (or *devices*). St Jer. has *in omnibus cogitationibus ejus:* but whence "in"?

inquinatae sunt, as LXX, Pesh. = Niph. חָלַל instead of M.T. יָחִילוּ, *are strong.* St Jer. *parturiunt* is from חוּל, "The text of LXX best suits context" (Briggs).

viae: Read Qr. in M.T.

dominabitur: St Jer. *despicit.* The Heb. means lit. *he blows at them.* We translate *snorts at.*

v. 27. *enim* is not in Heb. Same remark vv. 32, 34. Stop after *movebor*, and with St Jer. read *ero sine malo.*

v. 28. *Cujus*, as LXX prob. gives the right place for אֲשֶׁר, in M.T. in preceding line.

amaritudine: Rather *dolis*, St Jer. (cp. 55, 12); while Vulg. *dolo* means rather *fraud* (St Jer. *avaritia*).

labor: Same Heb. word as Ps. vii 15 *dolorem*, where see obs.

dolor: Same Heb. word as Ps. vii 15 *injustiam.*

v. 29. *cum divitibus* comes from LXX reading בַּעֲשִׁירִים instead of M.T. חֲצֵרִים. Latter is preferable, but not certain. St Jer. *juxta vestibula* is unacceptable.

in occultis belongs to next line, and in Heb. is same as *in abscondito* (v. 30).

v. 30. *pauperem* (1) is not same Heb. word as (2) and (3). Here *hapless:* (2) and (3) *afflicted* as v. 13 above.

rapere: Read rather *rapiat*, M.T., St Jer.

v. 31. *In laqueo suo* (see v. 16 above) in M.T., St Jer. is attached to previous line.

humiliabit eum: A difficulty. Prob. read as Qr. and add suffix. Aq., St Jer. *Et confractum* gives no clear sense.

v. 31. *cadet, cum dominatus fuerit pauperum :* This also is difficult. Prob. it is better to take " the hapless " (*pauperum*) as the subject of *cadet.* The plur. in M.T. חֲלָבָאִים and LXX, Vulg. is against the context, espec. vv. 29, 35 (10. 8, 14): the termination אִים is prob. due to dittogr., the next word being אמר. Read therefore sing. For *cum dominatus fuerit* read with M.T. *by his mighty ones*—i.e., *viribus suis,* St Jer.

v. 32. *ne :* Stop after *suam,* and read rather *non,* St Jer.

v. 33. *exaltetur :* Read imv. 2nd pers. sing. with M.T., St Jer. *leva.*

pauperum : See v. 13 above. Read Qr.

v. 34. *irritavit :* Same Heb. vb. as *Exacerbavit* (see above, v. 25).

impius : Same Heb. noun as *peccator,* v. 25 above.

requiret : Same Heb. vb. as *quaeret,* v. 25 above. Here M.T. has 2nd pers.; but read 3rd pers. as LXX, Vulg., St Jer. (?).

v. 35. *labor, dolor :* For the former see v. 28 above: the latter is the same word in Heb. as *furore,* Ps. 6. 8, where see obs. The first line in this verse is too long, and possibly כִּי־אַתָּה should be taken by itself, with the meaning *for Thou art*—thus:

> Thou *hast* seen, for Thou art:
> Thou *dost* behold the mischief and vexation,
> In order to take the matter in hand.

eos : There is no suffix in M.T., St Jer. It would seem that " the matter " is the object understood, as in the rendering above.

manus tuas : In M.T. read plur. as Vulg., LXX, Pesh.

derelictus est, as LXX pointing the consonants as Niph. instead of Qal in M.T. Former is preferable as latter gives no object. It would sound better if the Niph. was reflexive: *abandons himself (to Thee);* but Niph. of this verb is always passive. St Jer. *relinquuntur.*

pauper = hapless, as vv. 30, 31 above.

v. 36. Divide lines as Vulg., LXX, St Jer.—*i.e.,* change the athnaḥ in M.T.

quaeretur . . . invenietur : So LXX, Pesh., Targ., Sym., Theod., all pointing verbs as Niph. imperf. against Qal 2nd pers. sing. in M.T., St Jer.

et (2) is not in M.T.; but in LXX, St Jer.

v. 37. *regnabit :* Vb., as LXX. M.T. = St Jer. *rex.*

peribitis : With M.T., St Jer., read 3rd pers. plur. perf. The tense is future-perfect of certainty.

v. 38. *pauperum : afflicted* as v. 13 above. Read עֲנִיִּים.

exaudivit, as LXX; St Jer. *audivit.* Read 2nd pers. as in M.T.

praeparationem, as LXX, Pesh., Aq. = תְּכוּנַת which is better than M.T. תָּכִין = Targ., Sym., St Jer. *praeparasti.*

audivit, as LXX, St Jer. rightly reading vb. as 3rd fem. with *auris* as subject: not 2nd pers.

v. 39. *Judicare*—i.e., *give judgement in favour of.*

pupillo : Same Heb. word is translated *orphano,* v. 35 above.

v. 39. *humili :* Same Heb. word is translated *pauperi,* v. 10 above.
non apponat is Hebraism for *not continue to.*
magnificare se : Paraphr. of Heb. = *inspire awe,* St Jer. *superbiat. super,* as LXX = על instead of מן, M.T.; St Jer. "homo *de* terra."

Notes

2. *thy wondrous deeds*—particularly the victories granted to David over his enemies.
Most High (see note on vii 18).
5. Cp. the picture of God as Judge (vii 7-10).
13. *the seeker of blood.* God is here represented as Israel's "goel"—*i.e.* blood avenger. A near relative was bound to avenge the blood of a murdered kinsman (cp. Nu. xxxv 19-27; Jos. xx 3, 5; 2 K. xiv 11; see Vigouroux, *Dict. de la Bible,* iii, col. 260-265).
14. *the gates of death.* We should say "from death's door."
15. *daughter of Sion :* a poetical personification of the city and its inhabitants (cp. Is. i 8, x 32; Lam. ii 15, etc.). Public demonstrations took place at the city gates, where there was an open space corresponding to the Greek agora, the Roman forum, the Italian piazza, and our town-square. Before the gates of Sion, the Psalmist, evidently a man of authority, will hold celebrations in rejoicing for the victory granted by God: hence "thy victory."
16. Cp. vii 16.
18. *turn back to Sheol.* The idea is not that the wicked have come from Sheol and are to return there, but that their progress will be cut short by death: "ab hujus mundi delectatione tollantur, ne diutius possint in sua voluptate gaudere" (Cassiodorus, P.L., t. 70, col. 85).
21. *a teacher* (see obs. above)—*i.e.*, God himself as in Ps. xxiv 8, 12. Three times Eusebius quotes this verse as a Messianic prophecy in his *Demonstratio Evangelica* (P.G., t. 22, col. 41, 169, 693).
25. *There is no God.* This is not crass atheism, but rather a denial of God's interference with man's actions. God is too far away to bother with mankind, and so his judgements are "far above" (v. 26) this sinner. So (v. 27) he has no fear of being "moved" by divine punishments; misfortune shall never befall him (cp. v. 32).

28. Borrowed by St Paul to describe a sinner (Rom. iii 14).
29. Figure of a brigand lurking about in out-of-the-way places ready to rob and murder the defenceless traveller. The " perils of robbers " of 2 Cor. xi 26.
30. Figure of a lion watching and catching its prey (cp. vii 3).
31. *croucheth.* Same word used of a lion in Job xxxviii 40.
35. *the orphan* is a typical example of an unprotected person.
36. *the arm* signifies the power (cp. the Magnificat, Lk. i 51). *sought for but not found—i.e.* disappear.

PSALM X (Heb. ii)

Title

" For the musical director (?): a psalm: of David." The Massoretic Hebrew and St Jerome's translation omit " a psalm."

Subject

To his friends who advise him to escape to the hills from enemies who are seeking to kill him, the Psalmist replies by expressing complete confidence in God, who, enthroned in heaven, carefully watches all that happens on earth (vv. 2-5). He sees the deeds of the good and of the bad, and will reward the one and punish the other (vv. 6-8).

Authorship

No serious difficulty opposes the evidence of the title. Internal evidence points to the author of Pss. iii-v.

Occasion

The Ps. was composed probably when David was being persecuted by Saul. Wandering from place to place, uncertain where to go, eventually he did take to the hill country.

Vulgate

2. In Domino confido: quomodo dicitis animae meae:
   Transmigra in montem sicut passer ?
3. Quoniam ecce peccatores intenderunt arcum,
   paraverunt sagittas suas in pharetra,
   ut sagittent in obscuro rectos corde.

4. Quoniam quae perfecisti destruxerunt:
   justus autem quid fecit ?
5. Dominus in templo sancto suo,
   Dominus in caelo sedes ejus:
   Oculi ejus in pauperem respiciunt:
   palpebrae ejus interrogant filios hominum.
6. Dominus interrogat justum et impium:
   qui autem diligit iniquitatem, odit animam suam.
7. Pluet super peccatores laqueos:
   ignis, et sulphur, et spiritus procellarum pars calicis eorum.
8. Quoniam justus Dominus, et justitias dilexit:
   aequitatem vidit vultus ejus.

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2. In Yahwè I seek refuge.
   How say ye unto me:
   " Fly like a bird to a mountain !
3. For, lo, the wicked are treading the bow,
   They have prepared their arrows on the bowstring,
   To shoot in darkness at the upright of heart !
   Since the foundations are being subverted,
   What can the just man do !"

4. Yahwè is in his holy residence:
   Yahwè in heaven hath his throne.
   His eyes behold the hapless:
   His eyelids examine the sons of man.
5. Yahwè examineth the just and the wicked;
   But the lover of violence his soul doth hate.
6. Coals of fire he will rain down upon the wicked;
   Brimstone also and a burning blast shall be the portion of their cup.
7. For Yahwè is just: he loveth just deeds:
   The upright shall behold his face.

Observations

v. 2. *animae meae :* See obs. iii 3.
Transmigra, etc., as LXX, St Jer.: *Transvola in montem ut avis.* M.T. is corrupt. Read כְּמוֹ (or הָהָרָה) נוּדִי הַר.

v. 3. *sagittas :* M.T., St Jer. sing.
pharetra : The Heb. means *bowstring*: St Jer. *nervum.*

v. 4. *Quoniam quae perfecisti destruxerunt*, as LXX, Pesh., wrongly reading הַשָּׁתוֹתָ (Bäthgen) and יַהֲרֹסוּן instead of M.T. הַשָּׁתוֹת, *foundations* (here *of society*) = Aq. *θεμέλιοι*, Sym. *θεσμοί*, St Jer. *leges*, and יְהֻרְסוּן = St Jer. *dissipatae sunt*.

autem : Omit; not in M.T., St Jer.

v. 5. *in pauperem* = LXX *εἰς τὸν πένητα* = לְחֶלְבָה (cp. 10. 8, 10, 14). Theod. and LXX U read לָחֲלָד (*His eyes behold*) *the world*. One or other of these words has slipped out of the text used by the Massoretes and St Jerome.

v. 6. *et impium* : Read in first line as in Vulg., LXX, against M.T., St Jer. The noun is same in Heb. as *peccatores*, v. 3.

iniquitatem. The Heb. means *violence*, as in 7. 17.

odit animam suam, as LXX. But in M.T. the vb. is fem. with *anima* as subject. Hence with M.T., Pesh., Targ., Aq., St Jer., read *odit anima ejus* (cp. Is. i 14).

v. 7. *laqueos*, as M.T., LXX, St Jer., etc. But how can "traps" or "snares" come down like rain ? Instead, therefore, of פַּחִים read with Sym. (*ἄνθρακας*, apud Buhl) פַּחֲמֵי, *coals*. Then *ignis* belongs to this line, depending on the construct. : so "coals of fire."

v. 8. *et*, as LXX. Not in M.T., St Jer.

aequitatem vidit, as LXX = יְשָׁר עָיְנוּ instead of M.T. יָשָׁר יֶחֱזוּ. which is prob. correct, the LXX avoiding the expression through reverence. But as יָשָׁר is not elsewhere collective, read prob. יְשָׁרִים (cp. *εὐθύτητας*, LXX, א$^{c.a}$, A).

Notes

2. *like a bird*. Cp. David's remark, 1 K. xxvi 20.

3. *treading the bow*. See obs. on vii 13. "On the tomb of Beni Hassan an archer is seen bending his bow by means of his foot" (D'Eyragues).

in darkness—so that the unfortunate victim is unable to see his assailants.

the foundations—i.e., the constitutions of civil society. These are being utterly disregarded. If, as is probable, the Ps. was composed when David was being persecuted by Saul, we can well understand the position. David had been invited to the court and to a seat at the king's table: now his host is bent on murdering him, and the would-be murderer is at the head of the civil government !

4. *his holy residence* here is evidently heaven, as the parallelism shows.

eyelids. This may indicate close scrutiny; or the word may be introduced simply as a parallel to "eyes" (cp. Jer. ix 18).

6. An evident allusion to the punishment of the wicked in Sodom and Gomorrha. The words "rain," "brimstone," "fire," all occur in Gen. xix 24.

the portion of their cup. This metaphor is derived either from the custom of drawing lots from a cup in order to determine the inheritance of each son in a family, or else from the passing round of the cup from which each one drank his portion at a feast (cp. Ps. xv 5; also Mtt. xxvi 39).

7. *The upright shall behold his face.* The Jews knew that no mortal could see God and live, but they seem to have received a gradual revelation on the final state of souls after death (see, *e.g.*, Pss. xv 11, xvi 15, xlviii 15, 16, lxxii 24-27; Is. xxvi 19; Dan. xii 1-3; Job xix 25-27). Christian revelation taught us clearly the Beatific Vision (1 John iii 2; Apoc. xxii 4, etc.). But see also the note on xvi 15.

When reciting the Ps. we can apply verse 6 to the punishment in hell and verse 7 to the reward in heaven.

PSALM XI (Heb. 12)

Title

"For the musical director (?): 'al hashsheminith (see p. 18): a psalm: of David."

Subject

The mischief done by unbridled and sinful tongues. Seeing so many worthless men raised to high positions the Psalmist asks God to intervene (vv. 2, 8, 9). Duplicity and boastfulness in speech, and tongues uncontrolled, have brought about a sad state of affairs in society (vv. 3-5). God replies that he will intervene on behalf of the victims of this malicious talk. His words, unlike those of the wicked, are thoroughly reliable, without the slightest mixture of insincerity (vv. 6, 7).

Authorship

The title attributes the Ps. to David. The situation implied suits the time of his persecution by Saul. Evil-minded informers were continually intriguing against the court-minstrel (1 K. xxiii 19, 12, xxvi 19). Men of the type of Doeg were given high positions (cp. Ps. li).

Application

Recited at night prayers (Compline) on Tuesdays, this Ps. furnishes matter that should frequently enter into our examination of conscience. " If any man think himself to be religious, not bridling his tongue, this man's religion is vain " (St James i 26).

Vulgate

2. Salvum me, fac, Domine, quoniam defecit sanctus:
quoniam diminutae sunt veritates a filiis hominum.
3. Vana locuti sunt unusquisque ad proximum suum:
labia dolosa, in corde et corde locuti sunt.
4. Disperdat Dominus universa labia dolosa,
et linguam magniloquam.
5. Qui dixerunt: Linguam nostram magnificabimus,
labia nostra a nobis sunt,
quis noster Dominus est ?
6. Propter miseriam inopum, et gemitum pauperum,
nunc exsurgam, dicit Dominus.
Ponam in salutari:
fiducialiter agam in eo.
7. Eloquia Domini, eloquia casta:
argentum igne examinatum,
probatum terrae purgatum septuplum.
8. Tu, Domine servabis nos: et custodies nos
a generatione hac in aeternum.
9. In circuitu impii ambulant:
secundum altitudinem tuam multiplicasti filios hominum.

2. Save me, Yahwè, for there is now no one pious:
For faithful ones have failed from among the sons of men.
3. Vain things they speak, each with his neighbour:
With flattering lip, with a double heart do they speak.

4. May Yahwè cut off all flattering lips,
And the tongue that speaketh great words:
5. That have said: "Our tongue we will make mighty:
Our lips are our own: who is lord over us?"

6. "Because of the oppression of the afflicted, because of the groaning of the poor,
Now will I arise," said Yahwè.
"I will set [him] in safety: I will shine forth upon him.
7. The words of Yahwè are pure words,
[Like] silver tried by fire, separated from earth, purified seven times."

8. Thou, Yahwè, wilt guard us;
Thou wilt keep us for ever from this generation.
9. On every side wicked men are walking,
Since the worthless among the sons of men are being exalted.

Observations

v. 2. *Salvum me fac :* Read a suffix in M.T. as in iii 8.
veritates : Read concr. as St Jer. *fideles* (cp. parall.).
v. 3. *Vana :* Sing. in M.T. Also *labia.*
v. 4. *et :* Not in M.T., St Jer. Also vv. 6, 8.
v. 5. *a nobis :* Heb. lit. *with us*—i.e., *belong to us.* St Jer. *nobiscum.*
v. 6. *inopum :* Heb means *afflicted.* See obs. on *pauperum,* 9. 13.
fiducialiter agam in eo : M.T. יָפִיחַ לוֹ, *he snorts at them* (cp. 10. 5), can hardly be correct. The modern explanation: *he panteth for it,* is unconvincing. St Jer. *auxilium eorum,* read a different text. The solution is in LXX παρησιάσομαι ἐν αὐτῷ—*i.e.*, אָפִיעַ as in 94. 1, *I will shine forth.* So Sym. ἐμφανές (Buhl).
Prob. לוֹ in M.T. should be עָלָיו.
v. 7. *Eloquia :* So exactly Heb.—i.e., *sayings :* see Ps. cxviii, Vol. II, p. 281. In translation here *words* sounds better than *sayings.*
probatum : M.T. בָּעֲלִיל is unknown. St Jer. *separatum* (*a terra*) is right, reading מֻבְדָּל or some other form of בדל, *divide, separate.*

v. 8. *nos* (1) as LXX is evidently correct against M.T. and St Jer. *ea* (cp. next line).

v. 9. *secundum*, etc.: Vulg. and LXX are unsatisfactory. M.T. is better, but St Jer. *cum exaltati fuerint vilissimi filiorum hominum* is best.

Notes

2. *pious.* See note on iv. 4.

6. *shine forth.* Cp. Job. x 3; Pss. lxxix 2, xciii 1, etc.

7. It is not clear whether these are still the words of God or the remark of the Psalmist.

separated from earth—i.e., completely refined. The number seven denotes perfection (cp. Ps. lxxviii 12; Prov. vi 31; Is. xxx 26, etc.).

PSALM XII (Heb. 13)

Title

" For the musical director (?): a psalm: of David."

Subject

It seems to the Psalmist, persecuted by enemies, that God has abandoned him (vv. 1-3). So he implores for help lest he be done to death (vv. 4, 5). Confidence that begets triumph is the final note of the hymn (v. 6).

Authorship

The title assigns the Ps. to David. Even Briggs declares that " there is no intrinsic evidence against as early a date as the time of David " (*Psalms*, vol. i, p. 100). The occasion was probably when the Psalmist was a fugitive from Saul.

Application

" Interpreted in a spiritual sense, this prayer well expresses the gentle and hopeful complaint of a fervent soul which for a long time has been suffering from spiritual aridity and temptations, and which now fears that it may lose patience and succumb to the trial " (Hugueny, *Psaumes et Cantiques*, ii, p. 587). The thought of death (v. 4) makes the Ps. suitable for Compline (Tuesday).

Vulgate

1. Usquequo, Domine, oblivisceris me in finem ?
   Usquequo avertis faciem tuam a me ?
2. Quamdiu ponam consilia in anima mea,
   dolorem in corde meo per diem ?
3. Usquequo exaltabitur inimicus meus super me ?
4. respice, et exaudi me, Domine, Deus meus.
   Illumina oculos meos, ne unquam obdomiam in morte:
5. nequando dicat inimicus meus: Praevalui adversus eum.
   Qui tribulant me: exsultabunt si motus fuero.
6. ego autem in misericordia tua speravi.
   Exsultabit cor meum in salutari tuo:
   Cantabo Domino qui bona tribuit mihi:
   et psallam nomini Domini altissimi.

---

2. How long, O Yahwè, wilt thou utterly forget me ?
   How long wilt thou hide thy face from me ?
3. How long must I put plans in my mind,
   Sorrow daily in my heart ?
   How long shall mine enemy be exalted over me ?

4. O look ! answer me ! Yahwè my God !
   Enlighten mine eyes lest I sleep in death;
5. Lest mine enemy say: " I have prevailed over him;"
   [Lest] mine adversaries rejoice because I am moved.

6. But I trust in thy mercy:
   My heart rejoiceth in salvation from thee.
   I sing unto Yahwè because he hath done good to me,
   And I psalm to the name of Yahwè, Most High.

Observations

v. 1. *in finem :* See obs. 9. 7. St Jer. *penitus.*
v. 2. *Quamdiu :* Read *Usquequo* as St Jer., M.T., etc.
v. 4. *respice* begins a new stanza. So also *ego autem,* v. 6.
et : Omit; not in LXX, M.T., St Jer. Omit also *unquam.*
v. 5. *nequando* is to be understood in the second line also before *exsultabunt* (i.e., *exsultent*).
v. 6. *et . . . altissimi.* This line is missing in M.T., St Jer. It is required by parall. (cp. 7. 18).

Notes

3. *put plans in my mind—i.e.*, devise means in order to evade the plots of my enemies.
4. *Enlighten mine eyes*—dimmed by grief (cp. vi 8).
   sleep in death. In sacred Scripture, on the catacomb inscriptions, and in the *Memento* at Mass, death is spoken of as "sleep"—from which one awakes in another life (see also xvi 15).
5. *mine enemy.* When reciting the Ps. at divine Office we may understand by the "enemy" that particular temptation that assails us the most, and endeavours to drag us down.

PSALM XIII (Heb. 14)

Title

"For the musical director (?): of David." The Vulgate and the LXX add: "a psalm."

Subject

The moral corruption of a set of people under a leader who is called "the fool" (v. 1). God looks down from heaven and sees not a single right-minded person among these people (vv. 2, 3). He asks, Shall not these evil-doers, persecutors of his own people, be made to realise what they are doing? (v. 4). Then the Psalmist speaks, referring to an occasion when they were filled with dread because God showed that he was on the side of his afflicted people, after their advice had been laughed at by the evil-doers (vv. 5, 6). Verse 7 is probably a later and a liturgical addition. It is not easily connected with what precedes.

Authorship

There are no solid reasons for calling into doubt the Davidic authorship. It is not improbable, as is pointed out in the notes below, that the Psalmist has in mind the oppression of Israel in Egypt. Should this be the case, the Ps. may be an old poem re-edited by David, or it may have been composed by him after a meditation on Israel in Egypt.

This Ps. is reproduced with slight variations as Ps. lii (53).

VULGATE

1. Dixit insipiens in corde suo:
Non est Deus.
Corrupti sunt, et abominabiles facti sunt in studiis suis:
non est qui faciat bonum, non est usque ad unum.
2. Dominus de caelo prospexit super filios hominum,
ut videat si est intelligens, aut requirens Deum.
3. Omnes declinaverunt, simul inutiles facti sunt:
non est qui faciat bonum, non est usque ad unum.
Sepulcrum patens est guttur eorum:
linguis suis dolose agebant,
venenum aspidum sub labiis eorum.
Quorum os maledictione et amaritudine plenum est:
veloces pedes eorum ad effundendum sanguinem.
Contritio et infelicitas in viis eorum,
et viam pacis non cognoverunt:
non est timor Dei ante oculos eorum.
4. Nonne cognoscent omnes qui operantur iniquitatem,
qui devorant plebem meam sicut escam panis ?
5. Dominum non invocaverunt,
illic trepidaverunt timore, ubi non erat timor.
6. Quoniam Dominus in generatione justa est,
consilium inopis confudistis:
quoniam Deus spes ejus est.
7. Quis dabit ex Sion salutare Israel ?
cum averterit Dominus captivitatem plebis suae,
exsultabit Jacob, et laetabitur Israel.

---

1. The fool said in his heart: " There is no God."
They corrupted and made abominable (their) deeds.
There was no one doing good—not even one !

2. Yahwè looked forth from heaven upon the sons of man,
To see if there was one using his reason to seek after God.
3. The whole lot had turned aside, together they had become tainted;
There was no one doing good—not even one !

[Their throat is an open grave,
They have deceived with their tongues;
The venom of vipers is beneath their lips,
And their mouth is full of cursing and bitterness.
Their feet are swift to shed blood;
Destruction and misery are in their ways,
And the way of peace they have not known.
There is no fear of God before their eyes.]

4. " Shall not all workers of iniquity be made to know ?
Who eat my people (as) they eat bread."
They called not upon Yahwè:
5. There, where no dread was, they dreaded exceedingly,
For Yahwè was with the generation of the just.

6. Ye put to shame the counsel of the afflicted,
But Yahwè was his refuge.

7. O that the salvation of Israel might come from Sion !
When Yahwè shall have restored the prosperity of his people,
Jacob shall rejoice, Israel shall be glad.

Observations

v. 1. Ps. lii adds to the title: " upon maḥalath: a maskil " (see Introduction, p. 20).

Corrupti sunt, et abominabiles facti sunt, as St Jer.; but in M.T. the verbs are active, not passive. The conjunct. is omitted by M.T. here, but is found in 53. 2.

in studiis suis : Omit *suis :* not in LXX, M.T., St Jer. (*studiose*). Ps. lii 2 has *in iniquitatibus.* This variation goes back to a date before the Greek translation was made.

non est usque ad unum : So LXX, but in lii 2 it is not found (except R). M.T. and St Jer. read in neither Ps. It is usually regarded as a gloss from v. 3. Yet in spite of all this opposition it seems that the phrase is necessary for the length of the line.

v. 2. *Dominus—i.e.,* Yahwè. In Ps. lii, *Deus* ('Elohim) five times is substituted for the *Dominus* of Ps. xiii.

aut : Omit here and lii 3. M.T. has it in neither place.

v. 3. *declinaverunt :* So LXX here and lii 4; reading verb סוּר in both places (cp. xxxiii 15, xxxvi 27, c 4, cxviii 102, 115, cxxxviii 19). M.T. has סָר here, and the corruption סָג in 53. 4. St Jer. *recesserunt* and *aversi sunt.*

v. 3. *inutiles facti sunt :* The Heb. vb. occurs only here, 53. 4, and Job xv 16. Its exact meaning is not known. In Arabic it is used of milk turning sour. St Jer. has *conglutinati sunt* here and *adhaeserunt* in lii 4.

Sepulcrum . . . oculos eorum. The whole of this passage is unauthentic. It is found in no text or version of Ps. lii; it is not in Ps. xiii according to M.T., St Jer., LXX, A, etc. The passage is made up of Pss. v 10, ix 28, xxxv 2, cxxxix 4; Is. lix 7, 8; and as it stands in the Ps. it is found in Rom. iii 13-18 after vv. 2*b*, 3*a* of this Ps. have been quoted. There can be no doubt that the passage has come into the LXX and the Vulg. from Rom. iii; though, peculiarly enough, it is found in *Hebrew* in a Hebrew-Latin Psalter at Leyden. As the Greek and Latin is exactly the same in the Ps. and in Rom. iii, we give the translation from the *Westminster Version* of Romans. The Hebrew that underlies the Greek can be seen by consulting the quotations, given above, from which the interpolation is made up.

v. 4. *cognoscent :* With Vulg., LXX, St Jer., Sym., Targ., read יֵדְעוּ against M.T. In lii 5, Vulg. writes *scient.*

omnes : M.T. and St Jer. omit in 53. 5.

qui . . . panis: Heb. lit. is *eaters of my people they eat bread.*

sicut escam becomes *ut cibum* in lii 5. So St Jer. here.

v. 5. *illic :* Rather *ibi*, St Jer.

ubi non erat timor is in all authorities in lii 6, but here M.T., St Jer. omit.

v. 6. *Quoniam Dominus spes ejus est* is quite changed in lii 6—viz.: *Quoniam Deus dissipavit ossa eorum qui hominibus placent ; confusi sunt. quoniam Deus sprevit eos.* M.T., LXX, St Jer. have the same variation. Ingenious but unconvincing attempts have been made to show that textual corruption, and not intentional manipulation is responsible for the change. Notice that the alteration goes back before the time of LXX.

est (1) should be followed by a full-stop.

quoniam is best translated *but :* M.T. כִּי.

spes is more concrete in Heb.: *refuge, shelter.*

v. 7. *Quis dabit* gives the Heb. literally, but should be translated *O that.* Agellius remarks: "tantumdem valens ac si dixisset: O utinam videam salutem Israel!"

averterit becomes *converterit* in lii 7, but the Heb. is unchanged. On the other hand, *salutare* is slightly changed in M.T. Read with St Jer. *reduxerit.*

et is not in M.T. Same remark for lii 7.

Notes

1. *The fool.* Not in our sense of a silly person, but meaning an impious person who denies that there is a God who cares for mortals (cp. ix 25, 32 [M.T. 10. 4, 11]). If the Ps. refers to the Egyptian Bondage "the fool" will be Pharao, who said: "Who is Yahwè that I should hear his voice! I know not Yahwè!" (Ex. v 2). Then *they corrupted* will refer to the Egyptians.
4. God is the speaker.
   eat my people—i.e., oppress them (cp. Pss. xxvi 2, lxxviii 7; Job xix 22; Mich. iii 3; Hab. iii 14; Is. iii 15). (So if "eat my flesh" in John vi was meant metaphorically as Protestants have asserted, it would signify to Jewish ears that to gain supernatural life they were to oppress Christ!) Israel is frequently called "my people" in Ex. iii-x, the time of the Egyptian Bondage.
5. The Psalmist has in mind a certain occasion in time past when the enemies of the Chosen People were stricken with fear. The plagues of Egypt would suit the situation; in which case "where no dread was" will refer to the Israelites—"the generation of the just"—for where Israel was, the plagues had no effect (cp. Ps. lxxvii 53).
6. *the counsel of the afflicted—i.e.*, the advice of Moses and Aaron that the Israelites should be released from bondage and allowed to go and offer sacrifice to Yahwè.
7. This verse is Messianic. The *salvation of Israel* is the Messiah (cp. Ps. lxxxiv 10; Lk. ii 30-32). Prosperity shall indeed come to the Jews when, at the end of time, they are converted to Christ (cp. Pss. lxxxiv 2, cxxv 1, 4; Deut. xxx 3; Osee vi 11; Amos ix 14; Soph. ii 7, iii 20). It may be that national misfortunes served often as a type of the fallen state of the Jewish people before the final reconciliation. But the phrase "turn the captivity"—*i.e.*, re-establish prosperity—has nothing to do with the Babylonian "captivity," for the expression is used by the pre-exilic prophets and is often found in Jeremiah (xxix 14, xxx 3, 18, xxxi 23, xxxiii 26, xlviii 47, xlix 39; see also Briggs on date of Ps. cxxv [126]—*Psalms*, ii, p. 455).

PSALM XIV (Heb. 15)

Title

" A psalm: of David."

Subject

The virtues required of a worthy citizen of Sion, living near the Sanctuary of the God of Israel. These virtues are integrity, honesty, truthfulness, brotherly love, opposition towards evil-doers, praise for the God-fearing, faithfulness in keeping promises, immunity from bribery. The Ps. is somewhat similar to xxiii 3-6. Is. xxxiii 15 borrows from this Ps.

Authorship

The title assigns the Ps. to David. The mention of the Tent or Tabernacle on Sion proves that the Ps. was written between the time when the Ark was brought to Sion (2 K. vi 17, 18) and the construction of Solomon's Temple. The Temple was never called *'ohel*, the word in v. 1. On the contrary, this word frequently designates the Tent set up by David on Mount Sion (see 2 K. vi 17; 1 Par. xv 1, xvi 1; 2 Par. i 4; 3 K. i 39, ii 28-30). Briggs, hampered by the exigences of the Wellhausen hypothesis (" The codes of D and H were familiar to our Psalmist, but he betrays no knowledge of P "), is forced to seek a date later than the Exile. So he discovers that the Ps. gives " an appropriate answer to the demand of the Samaritans to participate with the Jews in the rebuilding of the temple (Ezr. 4. 2 *sq.*)." This piece of " criticism " deserves attention. In the first place, there is not the slightest hint in the Ps. of any building whatsoever. Secondly, the Ps. is concerned with those that dwell at Sion. How can this apply to Samaritans? Thirdly, the objection to the Samaritans was that they were of foreign blood, of which no suggestion is given in this Ps. Not one word is said about political or racial qualifications: throughout the Ps. it is a question of the *moral* virtues required of those who live at the Sanctuary.

Occasion

It is reasonably conjectured that this Ps. was written at the time when the Ark was set up on Sion (2 K. vi 17, 18).

Application

The virtues required of a Catholic priest who lives continually near our Lord in the Blessed Sacrament.

Vulgate

1. Domine, quis habitabit in tabernaculo tuo ?
aut quis requiescet in monte sancto tuo ?
2. Qui ingreditur sine macula,
et operatur justitiam:
3. Qui loquitur veritatem in corde suo,
qui non egit dolum in lingua sua:
Nec fecit proximo suo malum,
et opprobrium non accepit adversus proximos suos.
4. Ad nihilum deductus est in conspectu ejus malignus:
timentes autem Dominum glorificat:
Qui jurat proximo suo, et non decipit,
5. qui pecuniam suam non dedit ad usuram,
et munera super innocentem non accepit.
Qui facit haec,
non movebitur in aeternum.

---

1. Yahwè, who shall abide in thy Tent ?
Who shall dwell on thy holy mountain ?

2. He that walketh blamelessly, and practiseth justice,
And speaketh the truth in his heart;
3. Who is not glib of tongue,
Hath done no evil to his friend,
And hath not taken up a reproach against his neighbour.
4. In his eyes a reprobate is despicable;
But he glorifieth those that fear Yahwè.
He sweareth to his friend, and changeth not;
5. He giveth not his money at usury,
And taketh not a bribe against the innocent.

He that doeth these things shall never be moved.

Observations

v. 1. *habitabit . . . requiescet* should be rather *vice versa*.
aut : also LXX, Pesh., St Jer.; but not M.T.

v. 3. *Qui loquitur :* M.T. prefixes conj. So St Jer. *loquiturque*.
egit dolum = LXX ἐδόλωσεν. M.T. רָגַל, lit. *foot it*, then *explore*, is generally translated here as *slander*. Vulg. and LXX may come from this, but also they may depend on another text altogether, viz., חָלַק (cp. v 10 [11], xxxv 3). Even St Jer. may have read the latter, for he gives *Qui non est facilis in lingua sua*.
Nec, as LXX = St Jer. *neque*. No conj. in M.T.
proximos : Read sing. with M.T. (cp. parall.). It is not same word in Heb. as *proximo :* hence St Jer. gives *amico suo* in first line and *vicino suo* in second.

v. 4. *Ad nihilum deductus est* is paraphrase from LXX. Read with St Jer. *Despicitur*.
malignus : LXX πονηρευόμενος may have read מֻרָע instead of M.T. נִמְאָס, *rejected* one—i.e., *reprobate*. St Jer. has *improbus*.
proximo suo, as LXX, Pesh. = לְרֵעֵהוּ as v. 3 or לָרֵעַ (Briggs) instead of M.T. לְהָרַע, *to his hurt* = St Jer. *ut se affligat*. Read as LXX, Pesh., Vulg.
decipit : Read *mutat* with St Jer. as Heb.

v. 5. *munera* as St Jer. M.T. sing. The meaning is *bribes*.

PSALM XV (Heb. 16)

Title

"A miktam: of David" (see Introduction, p. 15).

Subject

The argument of this Ps. was clearly explained by the chief of the Apostles, who, it is well to bear in mind, was instructed in the Messianism of the Psalter by the Master himself (Lk. xxiv 44, 45). How, then, does St Peter interpret this Ps.? 'Let me tell you quite openly (μετὰ παρρησίας),' he says, 'that Ps. xv 8-11 does not refer to David, but was spoken by David in reference to Christ. The Ps. speaks of one who is to rise from death after no long stay in Sheol, and whose flesh was not to go into corruption. Now David died; he did not rise from the dead; his flesh became corrupt in a tomb that any of us can examine to-day. Hence the Ps. is not concerned with David himself. It speaks of Christ.

How is this shown ? First, David was a prophet, and knew that the Messiah was to come in his family (Ps. cxxxi 11); so when he wrote Ps. xv he was ' foreseeing ' the resurrection of Christ. Secondly, Jesus has fulfilled the prophecy, for we know for certain that he died, that he actually rose from the dead, that he did not remain in Sheol, and that his flesh did not undergo corruption ' (Acts ii 24-33). It is true that St Peter does not give an exposition of the first seven verses of the Ps. (which we explain in the notes below), but obviously the Ps. must be treated as a whole. The Apostle of the Gentiles reproduces St Peter's interpretation in the synagogue at Antioch (Acts xiii 34-37). It would appear, therefore, that the Ps. is pure prophecy. Hence we hesitate from following Lagrange when he states: " il semble plus naturel, à lire le psaume, que son auteur parle des sentiments qu'il a éprouvés lui-même. On doit donc simplement conclure que son éspérance n'a été réalisé absolument qu'en Jésus-Christ dont il était la figure " (*R. B.*, 1905, p. 192); for St Peter, instructed by our Lord, seems to exclude definitely any idea that David was thinking of himself or of any other, save Christ. Moreover, the human author could hardly have aspired to a place at the right hand of God for ever (v. 11), a place reserved for Christ in Ps. cix 1. We prefer, therefore, to say with Bellarmine: " These expressions proceed from the prophet in the person of Christ."

Ps. xv is recited at Compline on Tuesday: the thought of death and heaven in verses 10, 11, and the mention of night in verse 7, make it suitable for night prayers. It is recited also at the ceremony of the First Tonsure: verse 5 is said by the bishop and the candidate as the latter is raised to clerical rank. On account of verses 8-11 the Ps. finds a natural place at Tenebrae before Holy Saturday.

Authorship

This Ps. was written by David. This we know from the evidence of the title, the authority of SS Peter and Paul, the tradition of the Church, and the reply of the Biblical Commission (see p. 35). In spite of critical speculations and conjectures there is nothing in the contents of the Ps. that excludes Davidic authorship.

VULGATE

1. Conserva me, Domine, quoniam speravi in te.
2. Dixi Domino: Deus meus es tu,
quoniam bonorum meorum non eges.
3. Sanctis, qui sunt in terra ejus,
mirificavit omnes voluntates meas in eis.
4. Multiplicatae sunt infirmitates eorum:
postea acceleraverunt.
Non congregabo conventicula eorum de sanguinibus,
nec memor ero nominum eorum per labia mea.
5. Dominus pars haereditatis meae, et calicis mei:
tu es, qui restitues haereditatem meam mihi.
6. Funes ceciderunt mihi in praeclaris:
etenim haereditas mea praeclara est mihi.
7. Benedicam Dominum, qui tribuit mihi intellectum:
insuper et usque ad noctem increpuerunt me renes mei.
8. Providebam Dominum in conspectu meo semper:
quoniam a dextris est mihi, ne commovear.
9. Propter hoc laetatum est cor meum, et exsultavit lingua mea:
insuper et caro mea requiescet in spe.
10. Quoniam non derelinques animam meam in inferno:
nec dabis sanctum tuum videre corruptionem.
11. Notas mihi fecisti vias vitae,
adimplebis me laetitia cum vultu tuo:
delectationes in dextera tua usque in finem.

---

1. Guard me, O God, for in thee I have sought refuge.
2. I said unto Yahwè: " Thou art my Lord;
My goodness is not beyond thee."
3. As for the saints who are on his earth,
He maketh wonderful all my delight in them.
4. [But as for those who] multiply their harmful ways, [who] hasten backward,
I will not pour out their libations of blood,
Nor take their names upon my lips.

5. Yahwè, the portion of mine inheritance and of my cup,
It is thou who doth uphold for me my lot.

6. The lines are fallen for me in delightful places;
Yea, my heritage is beautiful for me.
7. I bless Yahwè, who hath given me counsel:
Yea, at night-time do my reins admonish me.

8. I have put Yahwè constantly before me:
Because he is at my right hand I shall not be moved:
9. Therefore my heart is glad, and my glory rejoiceth,
And my flesh also shall dwell in security:
10. Because thou wilt not abandon my soul to Sheol;
Neither wilt thou permit thy pious one to see the Pit.
11. Thou wilt make known to me the path of life:
Fulness of gladness in thy presence:
Delightfulness on thy right hand for ever!

Observations

Verses 2-4 present considerable textual difficulties.

v. 1. *Domine* = LXX κύριε: but M.T. אֲדֹנָי = St Jer. *Deus* as Pesh., Aq., Sym.

v. 2. *Dixi:* With Vulg., LXX, Pesh., read 1st pers., against M.T. 2nd pers. fem. St Jer. has *dicens.*

Deus as LXX א*, but other LXX authorities have κύριος = St Jer. *Dominus* = M.T. *Adonay.*

quoniam as LXX. Not in M.T., St Jer.

bonorum meorum: LXX, B omits the whole of this line. Vulg. follows other LXX authorities reading τῶν ἀγαθῶν. M.T. טוֹבָתִי seems best. St Jer. has *bene mihi.*

non eges = LXX (except B) οὐ χρείαν ἔχεις. Sym. ἄνευ σου = St Jer. *non est sine te* prob. reading בַּל בִּלְעָדֶיךָ instead of M.T. בַּל־עָלֶיךָ. This latter, (*my goodness*) *is not beyond Thee,* seems most satisfactory. The LXX may have read the same but paraphrased.

v. 3. *ejus:* In M.T. הֵמָּה is prob. a gloss as in 9. 7. Then ו, before אדירי, will be suffix to ארץ.

mirificavit, as LXX = יַאְדִּיר (cp. Is. xlii 21). In M.T. וְאַדִּירֵי baffles solution. St Jer. *et magnificis* can hardly be got from a plur. construct. hanging unsupported.

voluntates meas: LXX has 3rd pers. suffix. With M.T. read 1st pers. sing. suffix. The noun means *delight, good pleasure.* Lagrange in *R. B.* (1905, p. 190), following Wellhausen, finds in "saints" and "glorious ones" (אַדִּירֵי) an allusion to foreign divinities. The two terms, he says, are "precisely the terms which the Phoenicians employed to designate their gods." Yet, as far as the O.T. is concerned, I do not know

any passage where קדשׁ refers to pagan gods, and in 1 K. iv 8, where the Philistines use אדר, they apply it to the God of the Hebrews. Further, in order to get "et aux glorieux auquels ils se plaisent," Lagrange introduces an emendation of the text which is not supported by any version.

v. 4. *Multiplicatae sunt infirmitates eorum :* So LXX. The difficulty here is that in M.T. the vb. is in Qal, not in Niph., and is masc., while עַצְּבוֹתָם, *infirmitates*, is fem. This, therefore, must be the object, not the subject; and we must supply a subject such as: *as for those who.* The vb. is better pointed Hiph. (as Pesh.) or Piel. The Heb. noun means *pain* or *hurt;* hence *harmful way* (cp. עֹצֶב in 139. 24). M.T., LXX, Pesh., Aq., all agree with Vulg. as to the meaning of the word, but Theod., Quinta, and St Jer. translate as *idols—i.e.*, עֲצַבִּים—but this word is not found elsewhere with fem. termination.

postea : LXX μετὰ ταῦτα, M.T. אַחַר, adj. lit. *coming behind* hence usual word for *another*, and "other (gods)"—*i.e.*, false gods. But St Jer. after Theod. gives *post tergum—i.e.*, אָחוֹר, which seems better. For the idea see Is. 50. 5—a Messianic passage—and Ps. 44. 19.

acceleraverunt : With Vulg., LXX, Pesh., Targ., Sym., read מִהֲרוּ, *hasten*, instead of M.T. מָהָרוּ, *acquire by payment.* St Jer. has *sequentium.*

Non congregabo conventicula eorum, as LXX, which reads אֹסִף instead of M.T. אַסִּיךְ, and נְסָכֵיהֶם instead of נִסְכֵּיהֶם—*i.e.*, the difference between a ך and ף, and between a כ and פ. M.T. is the better, and with it agrees St Jer. *non libabo libamina eorum.*

memor ero, as LXX, Pesh., is prob. paraphr. of M.T. = St Jer. *assumam.*

v. 5. *haereditatis . . . haereditatem* are different words in Heb.

qui restitues : LXX ὁ ἀποκαθιστῶν prob. reading תֹּמֵךְ, partic. of verb meaning *grasp, support, uphold.* So prob. St Jer. *possessor* (*sortis meae*). M.T. תּוֹמִיךְ is inexplicable.

mihi, as LXX. Add לִי to M.T., St. Jer.

v. 6. *haereditas :* With Vulg., LXX, Pesh, read נַחֲלָתִי against M.T. נַחֲלָת.

praeclaris . . . praeclara are different words in Heb.

v. 8. *Providebam :* St Jer. *Proponebam* is better.

ne : non is better.

v. 9. *lingua mea*, as LXX = לְשׁוֹנִי, or else interpretative of M.T. כְּבוֹדִי = St Jer. *gloria mea*, as Aq., Sym., Theod.

requiescet : Read *habitabit* as St Jer., M.T., LXX.

v. 10. *sanctum tuum :* Read sing. with LXX, St Jer., against M.T. Also see note on iv 4.

corruptionem, as St Jer., LXX, Acts ii 27, reading מַשְׁחִית (?). M.T. שַׁחַת, *pit*, gives better parall. to *Sheol.*

v. 11. *vias*, as LXX. M.T. sing. St Jer. *semitam.*
adimplebis me : Read *plenitudinem* with St Jer., M.T., giving better parall.
laetitia : Read plur. with M.T., St Jer.

Notes

2. The textual difficulties make every exposition of verses 2-4 uncertain. The following thoughts are suggested for the recitation of the Ps. during divine Office. While our Lord's body is lying in the tomb, he prays to his Father. His goodness is neither more nor less than that of the Father; but by the eternal generation it is identical with that of the Father. Our Lord finds wonderful delight in the saints on the earth, but he will not know, yea he will deny before his Father, those that apostatise from the true religion to adopt false worship. (Cp. Is. lxv 13-19; also Mtt. vii 23: "I never knew you. Depart from me you that work iniquity," and x 33: "He that shall deny me before men, I will also deny him before my Father.")
4. *libations of blood.* It was strictly forbidden for Hebrews to "eat blood" (see Gen. ix 4-6; Lev. iii 17, vii 26, 27, xvii, xix 26; Deut. xii 16, 23, xv, 23; 1 K. xiv 31-34; Acts xv 29; so the Jews eat "kosher" meat to-day). The main reason of the prohibition was the association of the life or soul with the blood. On the other hand, the drinking of blood played a prominent part in idolatrous worship (hence the regulations in Lev. xvii after the people had offered idolatrous sacrifices). In the pagan Semitic world any strict alliance was cemented by blood: one drank or sucked the blood of another, or the two bloods were mixed (see Herodotus, *History*, i 74, iii 8, iv 70; Tacitus, *Annals*, xii 47; also Lagrange, *Études sur les Religions Sémitiques*, p. 260 ff.; *Biblica*, vol. ii, p. 163 ff.; and our article, *Mosaic Law*, in *Religion of the Scriptures*).
5. *cup.* See note on x 6.
6. *lines—i.e.*, the measuring lines that marked off the portion of land assigned to a person (cp. Ps. lxxvii 54; Jos. xvii 5, 14; Amos vii 17; Mich. ii 5). Christ's inheritance is the Catholic Church (see Pss. ii 8, xxi 28).

7. *reins.* See note on vii 10. Often our Lord spent the whole night in prayer, his inmost soul pondering over the work his Father had given him to do.

9. *glory.* See note on vii 6.

10. He is not to remain in Sheol, but to rise from the dead, ascend to heaven, enjoy the delightful presence of the Father, and sit at his right hand in inexhaustible glory for all eternity! (see Ps. cix 1; Lk. xxii 69 and parall.). As the heavens opened to the gaze of the protomartyr St Stephen, he saw Jesus "standing on the right hand of God" (Acts vii 55, 56).

thy pious one—the "Holy One of God" (Mk. i 24; Lk. iv 34).

the Pit. This, rather than "corruption," is probably the meaning of the word in the Hebrew text. It refers not to the pit of the grave or tomb, but to the Pit of Sheol (notice the parallelism). This bottommost pit is conceived to be the lowest part of Sheol (the abode of the pious dead and later called "Abraham's bosom," Lk. xvi 22) where the reprobate were cast. Thus it corresponds to Hell. Our Lord descended into Hell—*i.e.*, Sheol (1 Pet. iii 19)—but not into the Pit. The idea that his body did not undergo corruption is, of course, included in the Hebrew text.

Notice the affinity between this Ps. and Ps. lxxii, the great Ps. of immortality (cp. v. 3 with lxxii 25; v. 5 with lxxii 26; v. 7 with lxxii 17, 22; v. 8 with lxxii 23; v. 10 with lxxii 24; v. 11 with lxxii 23-26). The treatment, however, of the subject is different, and the other style and phraseology forbid common authorship.

PSALM XVI (Heb. 17)

Title

"A prayer: of David."

Subject

In peril from impious enemies, one of whom is conspicuous (v. 13), the Psalmist, confident that he has done nothing to offend God, but has kept the Law, appeals for divine

interposition on his behalf (vv. 1-5). A second time he prays, for his arrogant foes are ready to seize him (vv. 6-12). Again he begs for help. May God cast down the enemy. They look for pleasures in this life: the Psalmist waits for something far more satisfying—the Vision of God (vv. 13-15).

Authorship

No serious argument can be brought against the Davidic authorship stated in the title.

Occasion

Fillion, Vigouroux, Kirkpatrick, and others suggest 1 K. xxiii 26, where we read that "David despaired of being able to escape from the face of Saul, and Saul and his men encompassed David and his men round about to take them" (cp. especially v. 11 of the Ps.).

Application

The soul beset by temptations to worldliness beseeches God to deliver it and put before it everlasting joys.

Vulgate

1. Exaudi, Domine, justitiam meam:
intende deprecationem meam.
Auribus percipe orationem meam,
non in labiis dolosis.
2. De vultu tuo judicium meum prodeat:
oculi tui videant aequitates.
3. Probasti cor meum, et visitasti nocte:
igne me examinasti, et non est inventa in me iniquitas.
4. Ut non loquatur os meum opera hominum:
propter verba labiorum tuorum ego custodivi vias duras.
5. Perfice gressus meos in semitis tuis:
ut non moveantur vestigia mea.
6. Ego clamavi, quoniam exaudisti me, Deus:
inclina aurem tuam mihi, et exaudi verba mea.
7. Mirifica misericordias tuas,
qui salvos facis sperantes in te.

8. A resistentibus dexterae tuae custodi me,
ut pupillam oculi.
Sub umbra alarum tuarum protege me:
9. a facie impiorum qui me afflixerunt.
Inimici mei animam meam circumdederunt,
10. adipem suum concluserunt:
os eorum locutum est superbiam.
11. Projicientes me nunc circumdederunt me:
oculos suos statuerunt declinare in terram.
12. Susceperunt me sicut leo paratus ad praedam:
et sicut catulus leonis habitans in abditis.
13. Exsurge, Domine, praeveni eum, et supplanta eum:
eripe animam meam ab impio,
frameam tuam ab inimicis manus tuae.
14. Domine a paucis de terra divide eos in vita eorum:
de absconditis tuis adimpletus est venter eorum.
Saturati sunt filiis:
et dimiserunt reliquias suas parvulis suis.
15. Ego autem in justitia apparebo conspectui tuo:
satiabor cum apparuerit gloria tua.

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1. Hear, O Yahwè, my just cause: attend to my cry.
Give ear to my prayer [uttered] on undeceiving lips.
2. Let judgement for me come forth from thy presence:
Let thine eyes behold what is right.
3. Thou hast examined my heart;
Thou hast visited [me] by night;
Thou hast tested me, and thou findest no evil device in me.
4. My mouth speaketh not concerning the deeds of men:
By the word of thy lips I have shunned the paths of the violent.
5. Support my steps in thy tracks that my footsteps be not moved.

6. I call unto thee, for thou answerest me, O God:
Incline thine ear unto me; hear my speech.
7. Make wonderful thy mercies, O Saviour of those that take refuge
From those who rise up against thy right hand.

8. Guard me as the pupil of the eye:
In the shadow of thy wings hide thou me,
9. From the face of the wicked who assail me—
Mine enemies [who] encompass me.
10. They have shut up their bowels;
[With] their mouth they speak arrogantly.
11. They have driven me forth, now they surround me;
They set their eyes to scour the land.
12. They consider me as a lion eager for prey,
Yet (at the same time) as a young lion lurking in hiding-places!

13. Arise, O Yahwè! confront him! cast him down!
Deliver me from the wicked [by] thy sword!
14. [Deliver me] from men [by] thy hand, O Yahwè,—
From men of the world whose portion is in [this] life,
And whose belly is filled with thy treasure.
They have their fill of children;
And leave their residue to their offspring.
15. But I for my part shall behold thy face in justice:
May I be satisfied when I awake [to see] thy likeness.

Observations

v. 1. *meam* (1): Insert a suffix in M.T. (cp. parall.)
deprecationem : See note below.

v. 2. *aequitates :* As Heb.; translate as adv. *rightly*, or *what is right.*

v. 3. *et* (bis): Omit here and vv. 6, 13. Not in M.T., St Jer.
est inventa comes from LXX pointing Niph.: but M.T. =St Jer. *invenisti—i.e.*, Qal 2nd pers. is in harmony with context.
in me iniquitas, as LXX, Pesh., Sym. = זְמֹה בִּי or זְמֹתִי, which is correct against M.T. vb. וַזַּמֹּתִי.

v. 4. *Ut non :* Read simple neg. Heb. בַּל.
loquatur = LXX λαλήσῃ, may be paraphr. of M.T. יַעֲבָר here in sense of *transgress* (St Jer. *transire*), or, more likely, LXX read יִדְבַּר, which gives clear sense. What follows is obscure, but prob. divide lines as in Vulg., LXX, and read עַל before object instead of לְ (M.T.).
verba is sing. in M.T., St Jer., and prob. refers to a distinct command.
vias : Prob. read before this, prep. מִן, *from*, as Pesh.
duras = LXX σκληράς seems to come from a text different from M.T. *violent one* = St Jer. *latronis*. The meaning may be quite

different—viz., that David has been forced to lead the life of an outlaw. The Heb. will admit this, and St Jer. translates: *ego observavi vias latronis.*

v. 5. *Perfice,* imperative, as LXX, Targ., Sym., Theod., and St Jer. *Sustenta,* against M.T. infin. abs. Same consonants for both.

v. 6. *clamavi :* M.T., St Jer. add suffix (*ad*) *te.*
verba : St Jer. *eloquium* is better.

v. 7. *in te :* Omit: not in M.T., St Jer. No stop after *te.*

v. 8. *custodi me :* Begin a new line, as in M.T., St Jer.
ut pupillam : Heb. lit. *as the pupil daughter of the eye* (cp. Lam. ii 18).

v. 9. *Inimici mei* is explan. of *qui me afflixerunt.*
animam meam : understand a relative; also, see obs. 3. 3 for here and *animam meam,* v. 13. Full stop after *circumdederunt.*

v. 10. *locutum est,* as LXX. But M.T. =St Jer. (*ore*) *locuti sunt.*

v. 11. *Projicientes me* = LXX ἐκβάλλοντές με = גְּרְשׁוּנִי (see 1 K. xxvi 19). St Jer. *Incedentes adversum me.* M.T. אֲשֻׁרֵנוּ, *our step,* is unsatisfactory.
declinare in terram : So M.T., St Jer. What is the object of *declinare ?* Most commentators suppose the Psalmist; hence "They set their eyes to cast *me* down to the earth." But the Heb. vb. means *stretch* or *spread out* rather than *cast down.* Why not suppose that the *eyes* of the enemies is the object ? The meaning would be that David's enemies are searching in every corner of the country to find him.

v. 12. *Susceperunt me* = LXX. ὑπέλαβόν με in sense of take *up a notion, consider*—*i.e.,* reading לָקְחוּ, (cp. Ju. xx 5). M.T. has noun דְּמוּנוֹ, *his likeness,* as St Jer., Pesh., Aq. The advantage of the latter is that the "lion" refers to David's enemies, as in other Pss.; the disadvantage is the want of a principal vb. in the verse.
ad praedam, noun as St Jer. LXX. M.T. has infin. constr.

v. 13. *supplanta :* rather *incurva,* St Jer.
frameam tuam should prob. be read with previous line, as in M.T., St Jer., and regarded as accus. of instrument.
ab inimicis . . . vita eorum. An obscure passage. The versions vary and the lines are differently divided. In the translation above we have kept close to M.T., but the passage is obviously corrupt. St Jer. gives *a viris manus tuae, Domine, qui mortui sunt in profundo, quorum pars in vita et quorum de absconditis tuis replesti ventrem,* which is unintelligible. One crux is מְמֵתִים given twice in M.T. It means lit. from *males,* but the second time Aq., Sym., St Jer. read מִמֵּתִים, *from the dead, qui mortui sunt.* Vulg. ab *inimicis . . . a paucis* is from LXX ἀπὸ ἐχθρῶν . . . ἀπὸ ὀλίγων, but B has for latter ἀπολύων. Then *de terra* = M.T. מֵחֶלֶד, *from the world,* but also meaning *from duration.* But whence St Jer. *in profundo ?*

v. 14. *adimpletus est,* as LXX pointing Niph. instead of Piel in M.T., St Jer.

v. 15. *apparebo :* Rather *videbo,* St Jer.

cum apparuerit gloria tua is from LXX reading a text different from M.T. Latter =St Jer. *implebor, cum evigilavero, similitudine tua.*

Notes

1. *cry.* The Hebrew word signifies a *piercing cry :* hence Agellius: "quae dictio vocem argutam, canorem et resonantem significat."

3. *visited me by night*—that is, at a time when the mind, free from external distraction, more easily thinks out evil devices. God has visited the Psalmist at these times, but has found no evil in his thoughts.

4. *My mouth,* etc. His speech has not been used to bring about evil deeds; but the text is uncertain.

8. *pupil of the eye.* So precious and delicate is the apple of the eye that Nature protects it with various coverings as well as with eyelashes and eyebrows. Bellarmine *ad loc.*

shadow of thy wings. Another beautiful figure, taken perhaps from the cherubic wings over the Ark. This figure is found only in Davidic Pss.—viz., here and xxxv 8, lvi 2, lx 5, lxii 8, xc 4.

10. *their bowels*—lit. *fat* (of the intestines). The meaning is that these enemies have no pity, and are devoid of kindness of heart (cp. 1 John iii 17).

14. *thy treasure—i.e.,* the fruits of the earth, supplied by God's bounty. The text is very obscure, but the main idea seems to be as follows. The Psalmist's enemies are worldlings seeking only the pleasures of this life—plenty of food, a family, and a fortune to be left to their children. But the Psalmist seeks God alone. In what manner? By spiritual consolation in this life seems too weak a meaning. Agellius thinks that the desire is for a vision of God in this life—such as was granted to Moses; yet one, not in a dream, but "when I awake." Bellarmine and some moderns, however, understand that the Psalmist looks forward to a vision of God after the sleep of death. This seems the best interpretation. The Psalmist dissociates himself from "men of the world" who seek

pleasures "in this life," and looks forward to all-satisfying pleasure after this life. Nevertheless Dhorme, comparing Akkadian and Hebrew metaphors (*R. B.*, 1921, p. 380), tells us that the expression *behold thy face* means simply *serve God*, and he quotes this verse and x 8. But the question still remains whether the Psalmist had in mind service of God in this life or after death. In view of what is said in v. 14 and of the expression "when I awake," it seems quite clear that he is speaking of serving God after the sleep of death. For the idea of "awaking" from the sleep of death see Is. xxvi 19; Dan. xii 2; also Job xiv 12; Jer. li 39, 57; 4 K. iv 31.

PSALM XVII (Heb. 18)

Title

"For the musical director (?). Of the servant of Yahwè, David, who spoke to Yahwè the words of this canticle, in the day that Yahwè delivered him from the hand of all his enemies, and from the hand of Saul; and he said." Almost the same introduction comes before the poem when it is given in 2 K. xxii.

Subject

A hymn of thanksgiving. David begins the Ps. with an accumulation of titles addressed to God (vv. 1-4). Then he relates how God has delivered him from death (vv. 5-7). In three stanzas he graphically describes the might and the power of Yahwè as shown forth by physical phenomena (vv. 8-16). This same mighty God is he who has supported David through all his trials (vv. 17-20), because he was pleased with the Psalmist's faithfulness to the law of God (vv. 21-24). For God is always on the side of the upright (vv. 25-28); hence he has continually protected David (vv. 29-31). The second part of the Ps. begins at verse 32. Yahwè alone is God. He has given David strength for battle (vv. 32-35), has made him victorious over his enemies (vv. 36-39), so that they were completely vanquished (pp. 40-43), and has supported him against enemies both

domestic and foreign (vv. 44-46). So David concludes with an outburst of praise for the glory of Yahwè, his God and his Deliverer (vv. 47-51).

Authorship

The title of the Ps., the testimony of 2 K. xxii 1, the constant tradition of Jews and Christians, the reply of the Biblical Commission, the contents of the Ps.—the speaker is a monarch, a warrior, a psalmist—all put it beyond doubt that David wrote Ps. xvii. Those critics that grant any extant literature to him who merited the title of " the sweet Psalmist of Israel " grudgingly admit that David wrote at least a portion of this Ps.

Vulgate

2. Diligam te, Domine, fortitudo mea:
3. Dominus firmamentum meum, et refugium meum, et liberator meus.
   Deus meus adjutor meus,
   et sperabo in eum.
   Protector meus, et cornu salutis meae,
   et susceptor meus.
4. Laudans invocabo Dominum:
   et ab inimicis meis salvus ero.
5. Circumdederunt me dolores mortis:
   et torrentes iniquitatis conturbaverunt me.
6. Dolores inferni circumdederunt me:
   praeoccupaverunt me laquei mortis.
7. In tribulatione mea invocavi Dominum,
   et ad Deum meum clamavi:
   Et exaudivit de templo sancto suo vocem meam:
   et clamor meus in conspectu ejus, introivit in aures ejus.
8. Commota est, et contremuit terra:
   fundamenta montium conturbata sunt, et commota sunt,
   quoniam iratus est eis.
9. Ascendit fumus in ira ejus:
   et ignis a facie ejus exarsit:
   carbones succensi sunt ab eo.

10. Inclinavit caelos, et descendit:
et caligo sub pedibus ejus.
11. Et ascendit super Cherubim, et volavit:
volavit super pennas ventorum.
12. Et posuit tenebras latibulum suum,
in circuitu ejus tabernaculum ejus:
tenebrosa aqua in nubibus aeris.
13. Prae fulgore in conspectu ejus nubes transierunt
grando et carbones ignis.
14. Et intonuit de caelo Dominus,
et Altissimus dedit vocem suam:
grando et carbones ignis.
15. Et misit sagittas suas, et dissipavit eos:
fulgura multiplicavit, et conturbavit eos.
16. Et apparuerunt fontes aquarum,
et revelata sunt fundamenta orbis terrarum:
Ab increpatione tua, Domine,
ab inspiratione spiritus irae tuae.
17. Misit de summo, et accepit me:
et assumpsit me de aquis multis.
18. Eripuit me de inimicis meis fortissimis,
et ab his qui oderunt me:
quoniam confortati sunt super me.
19. Praevenerunt me in die afflictionis meae:
et factus est Dominus protector meus.
20. Et eduxit me in latitudinem:
salvum me fecit, quoniam voluit me.
21. Et retribuet mihi Dominus secundum justitiam meam,
et secundum puritatem manuum mearum retribuet mihi:
22. Quia custodivi vias Domini,
nec impie gessi a Deo meo.
23. Quoniam omnia judicia ejus in conspectu meo:
et justitias ejus non repuli a me.
24. Et ero immaculatus cum eo:
et observabo me ab iniquitate mea.
25. Et retribuet mihi Dominus secundum justitiam meam:
et secundum puritatem manuum mearum in conspectu
oculorum ejus.
26. Cum sancto sanctus eris,
et cum viro innocente innocens eris:

27. Et cum electo electus eris:
et cum perverso perverteris.
28. Quoniam tu populum humilem salvum facies:
et oculos superborum humiliabis.
29. Quoniam tu illuminas lucernam meam, Domine:
Deus meus, illumina tenebras meas.
30. Quoniam in te eripiar a tentatione,
et in Deo meo transgrediar murum.
31. Deus meus, impolluta via ejus:
eloquia Domini igne examinata:
protector est omnium sperantium in se.
32. Quoniam quis Deus praeter Dominum ?
aut quis Deus praeter Deum nostrum ?
33. Deus, qui praecinxit me virtute:
et posuit immaculatam viam meam.
34. Qui perfecit pedes meos tamquam cervorum,
et super excelsa statuens me.
35. Qui docet manus meas ad praelium:
et posuisti, ut arcum aereum, brachia mea.
36. Et dedisti mihi protectionem salutis tuae:
et dextera tua suscepit me:
Et disciplina tua correxit me in finem:
et disciplina tua ipsa me docebit.
37. Dilatasti gressus meos subtus me:
et non sunt infirmata vestigia mea:
38. Persequar inimicos meos, et comprehendam illos:
et non convertar, donec deficiant.
39. Confringam illos, nec potuerunt stare:
cadent subtus pedes meos.
40. Et praecinxisti me virtute ad bellum:
et supplantasti insurgentes in me subtus me.
41. Et inimicos meos dedisti mihi dorsum,
et odientes me disperdidisti.
42. Clamaverunt, nec erat qui salvos faceret, ad Dominum:
nec exaudivit eos.
43. Et comminuam eos, ut pulverem ante faciem venti:
ut lutum platearum delebo eos.
44. Eripies me de contradictionibus populi:
constitues me in caput Gentium.

45. Populus, quem non cognovi, servivit mihi:
in auditu auris obedivit mihi.
46. Filii alieni mentiti sunt mihi,
filii alieni inveterati sunt,
et claudicaverunt a semitis suis.
47. Vivit Dominus, et benedictus Deus meus,
et exaltetur Deus salutis meae.
48. Deus, qui das vindictas mihi, et subdis populos sub me,
liberator meus de inimicis meis iracundis.
49. Et ab insurgentibus in me exaltabis me:
a viro iniquo eripies me.
50. Propterea confitebor tibi in nationibus, Domine:
et nomini tuo psalmum dicam.
51. Magnificans salutes Regis ejus,
et faciens misericordiam Christo suo David,
et semini ejus usque in saeculum.

PART I

2. Yahwè, my strength, I love thee !
3. Yahwè is my rampart, and my stronghold, and my deliverer;
My God, my rock wherein I seek refuge;
My shield, and the horn of my salvation, my high retreat.
4. I call upon Yahwè worthy to be praised,
Since from mine enemies I am saved.

5. Cords of death compassed me,
Torrents of Belial were overwhelming me:
6. Cords of Sheol were round about me,
Snares of death confronted me.
7. In my distress I called upon Yahwè,
And unto my God I cried out.
And he heard from his residence my voice;
And my cry unto him went into his ears.

8. The earth both quaked and trembled:
The foundations of the mountains were shaking
And quaking, for he burned with anger.

9. Smoke went up in his nostrils,
And fire from his mouth was devouring;
Coals were enkindled by it.
10. And he bowed the heavens and came down,
And a dark cloud was under his feet.
11. And he mounted a cherub and flew,
And sped on the wings of the wind.
12. And he made darkness his hiding-place;
His tent about him—
Watery darkness in the thick clouds of the skies.
13. From the brightness before him his clouds passed along;
Hail and coals of fire.

14. Then Yahwè caused thunder from heaven,
And the Most High gave forth his voice,
(Hail and coals of fire).
15. He sent also his arrows and scattered them,
And multiplied flashes and confused them.
16. Then the channel-beds of waters appeared,
And the earth's foundations were revealed,
At thy rebuke, O Yahwè,
At the blowing of the wind from thy nostrils.

17. He sent from on high and he took me;
He drew me forth from many waters.
18. He delivered me from my strong enemies,
And from them that hated me,
For they were stronger than I.
19. They confronted me in the day of my trouble,
But Yahwè became my support.
20. And he brought me out into relief:
He rescued me, because he delighted in me.

21. Yahwè dealeth with me according to my justice:
According to the purity of my hands he requiteth me.
22. For I have kept the ways of Yahwè,
I have not gone away wickedly from my God.
23. For all his judgements are before me,
And his statutes I have not put from me.
24. I was also perfect with him,
And kept myself from mine iniquity.

25. And Yahwè hath requited me according to my justice:
According to the purity of my hands before his eyes.
26. With the pious thou showest thyself pious:
With the perfect man thou showest thyself perfect:
27. With the pure thou showest thyself pure:
And with the perverse thou showest thyself tortuous.
28. For thou dost save afflicted people,
But haughty eyes thou bringest low.

29. For thou dost light my lamp, O Yahwè:
My God, thou dost illumine my darkness.
30. For by thee I will run [as] a troop,
And with my God I will leap over a wall.
31. [Thou art] the God whose way is perfect:
The word of Yahwè is fire-tried:
He is a shield for all who seek refuge in him.

PART II

32. Who is God save Yahwè?
And who is a rock beside our God?
33. [He is] the God who girded me with strength,
And made my way perfect:
34. Who made my feet like unto the hind's;
And stood me upon high places:
35. Who trained my hands for battle;
And set mine arms like a bow of bronze.

36. And thou gavest me the shield of (Thy) salvation.
And thy right hand supported me:
And thy correction established me for ever.
37. Thou makest broad my steps under me;
And my ankles did not slip.
38. I pursue mine enemies and overtake them,
And turn not back until I have made an end of them.
39. I smite them, and they are unable to rise up;
They fall under my feet.
40. And thou hast girded me with strength for battle:
Thou subduest under me those that rise against me:
41. And thou makest mine enemies to give the back to me,
That I may exterminate them that hate me.

42. They cry out, but there is no one to save [them];
[They cry out] unto Yahwè, but he answered them not.
43. And I ground them as dust before the wind:
I crushed them as the mud of the street.

44. Thou didst deliver me from the strivings of the people:
Thou hast set me at the head of nations.
A people I knew not serve me,
45. With hearing ear they obey me.
Foreigners came cringing unto me:
46. Foreigners fell exhausted, and came trembling from their fortresses.

47. Live, Yahwè! and blessed be my God:
And exalted be the God of my salvation.
48. [He is] the God who executeth vengeance for me,
And hath made peoples subject under me:
49. My deliverer from mine enemies!
Yea, from those that rise against me thou liftest me up:
From a violent man thou dost rescue me.
50. Therefore, O Yahwè, will I praise thee among the nations;
And unto thy name I psalm.
51. ['Tis the name of him] who magnifieth the deliverances of his king,
And doth mercifully unto his anointed,—
To David, and to his seed for ever!

Observations

The textual study of this Ps. gives some interesting results. We will compare seven texts: the Massoretic, Greek, and Latin texts in Ps. xvii and 2 K. (Sam.) xxii, and also St Jerome's *Psalterium juxta Hebraeos*. In the Greek we shall confine ourselves mainly to Codex Vaticanus. It is at once quite clear that the hand that translated 2 K. from Hebrew into Latin also wrote the *Psalterium juxta Hebraeos*. Secondly, it is also clear that the hand that translated 2 K. from Hebrew into Greek did *not* translate the Ps., but this was done by a person who was a poorer Hebrew scholar. Thirdly, the two Hebrew texts present difficulties. They are not identical. Some of the variants are evidently the fault of copyists, but not all of them. Are we then to suppose two editions of the hymn? Or is it possible that we have two renderings of a non-Hebrew original? In any

case, we learn that "internal evidence alone" is not altogether safe for determining the date and authorship of a writing. Fourthly, much of the "style and vocabulary" of this Ps. is found in other Pss. attributed by external evidence (titles) to David. Critics, therefore, who lay stress "on style and vocabulary" as the surest means for determining the date and authorship of Biblical writings, and who at the same time admit that the Royal Psalmist wrote Ps. xvii wholly or in part, should be prepared to grant to David these other Pss. If it is objected that later Psalmists copied from Ps. xvii (see, *e.g.*, Ps. cxliii), let it at least be said, then, that internal evidence alone is sometimes precarious, and that it does not follow because some Pss. have "style and vocabulary" like that found, for example, in Jeremiah, that these Pss. were necessarily written by Jeremiah or in his time, as some critics so loudly proclaim.

v. 1. In the title the *hand* of Saul is יַד in the Ps., but כַּף in 2 K. Does this show a different original?

v. 2. *Diligam te* is not in 2 K. xxii 2. Ps. 116. 1 obviously borrows from Ps. 18, yet has a different Heb. word for *love*. Does this indicate two translations from one original?

fortitudo mea is not in 2 K.

v. 3. *firmamentum meum*: Heb. same in both places. But LXX has στερέωμά μου in Ps. and πέτρα μου in 2 K. The Heb. means *a cliff* or *crag*, hence Vulg. 2 K. *petra mea*. We translate freely "rampart."

refugium meum = *robur meum* in 2 K. (as St Jer. in Ps.). The LXX has καταφυγή μου in Ps. and ὀχύρωμά μου in 2 K. The words "my rampart and my stronghold" are found together applied to God only in Pss. xxx 4, lxx 3, the former of which is ascribed to David by all authorities in the title, and the latter by LXX and Vulg. Moreover, "my stronghold" alone, as fig. of Yahwè, is only elsewhere in xc 2, cxliii 2, both of which Pss. are attributed by titles in LXX, Vulg., to David.

liberator meus = *salvator meus* in 2 K. (as St Jer. in Ps.). The LXX has ῥύστης μου in Ps., and ἐξαιρούμενός με ἐμοί in 2 K. M.T. has מְפַלְטִי in Ps., but adds לִי in 2 K. This expression "my deliverer" occurs only in Pss. attributed by titles to David—viz., here and xxxix 18, lxix 6, cxliii 2; also v. 48 below.

Deus meus is אֱלִי in Ps., but אֱלֹהַי in 2 K.

adjutor meus = *fortis meus* in 2 K. (as St Jer. in Ps.). The LXX has βοηθός μου in Ps., and φύλαξ ἔσται μου in 2 K. M.T. צוּרִי, *my rock*, in both places. The LXX avoided the bold figure. In a few places outside the Psalter God is called the Rock, but the exact expression "my rock" is found here, and v. 47; xviii 15, xxvii 1, lxi 3, 7, cxliii 1, all Davidic compositions; and in the anonymous Ps. xci 16.

v. 3. *et sperabo in eum :* Omit *et ;* not in M.T., St Jer. here, and not in any authority in 2 K. The LXX has καὶ ἐλπιῶ ἐπ' αὐτόν in Ps., but (better) πεποιθὼς ἔσομαι ἐπ' αὐτῷ in 2 K. The expression " to seek refuge (in God) " is almost peculiar to the Psalter, where it is found more than twenty times, and always in Pss. attributed by titles to David, except xc 4 and cxvii 8, 9, which are anonymous. Outside the Psalter it is found in Prov. xxx 5 (xiv 32); Ruth ii 12; Is. lvii 13; Nahum i 7; Soph. iii 12.

Protector meus : Rather *scutum meum* as 2 K. (and St Jer. in Ps.). (See obs. 3. 4. Same remark for vv. 31, 36 below.) This figure of God is used nine times in Pss. attributed by titles to David: elsewhere (besides 2 K. xxii 3, 31, 36) only Pss. lxxxiii 10, 12 (Qoraḥite); cxiii 9, 10, 11; cxviii 114 (both anonymous); and Prov. ii 7, xxx 5.

et susceptor meus = elevator meus in 2 K. In Ps. St Jer. has as Vulg., minus *et,* which is also not found in LXX, M.T. (see obs. 9. 10, *refugium.*) This figure of God is found only in the Psalter (and 2 K. xxii 3); ten times in Pss. attributed by titles to David, and three times in Qoraḥite Pss. xlv 8, 12, xlvii 4. In 2 K. Vulg. adds: (*elevator meus*), *et refugium meum ; salvator meus, de iniquitate liberabis me ;* the LXX has the same addition, and M.T. וּמְנוֹסִי מֹשִׁעִי מֵחָמָס תּוֹשִׁיעֵנִי.

v. 4. *Laudans :* Rather *Laudabilem,* as in 2 K., or *Laudatum,* as St Jer. in Ps. So LXX αἰνετὸν in 2 K. is better than αἰνῶν in Ps. M.T. has מְהֻלָּל in both places.

et may be translated as " since " here.

ab inimicis meis : Slight change of script in M.T. 2 K. and Ps.

v. 5. 2 K. begins this verse with *Quia,* as LXX and M.T. כִּי.

dolores = LXX ὠδῖνες reading plur. constr. of חֶבֶל, *pain ;* but St Jer. *funes* is better—*i.e.,* plur. constr. of חֶבֶל, *cord.* There is quite a change in 2 K.—viz., *contritiones* = LXX συντριμμοί = M.T. מִשְׁבְּרֵי. Does this point to a different original, read one way by the Hebrew writer of 2 K., and another way by the writer of the Ps.?

et is not in 2 K.

iniquitatis = Belial in 2 K. St Jer. translates as *diaboli* in Ps. (cp. 2 Cor. vi 15, where the Syriac translates as *Satan*). On the word see *Biblica,* vol. v, pp. 178-183 (June, 1924).

conturbaverunt = terruerunt in 2 K. (as St Jer. in Ps.). The LXX has ἐξετάραξάν in Ps., but ἐθάμβησάν in 2 K. M.T. is same in both places.

v. 6. *Dolores = funes* in 2 K. See v. 5 above. Here, however, Ps. and 2 K. agree. But cp. 116. 3.

inferni : The LXX has ᾅδου in Ps. and θανάτου in 2 K.

circumdederunt is not same Heb. vb. as in v. 5. The LXX has περιεκύκλωσάν in Ps., but ἐκύκλωσάν in 2 K.

v. 6. *praeoccupaverunt = praevenerunt* in 2 K. (as St Jer. in Ps.). M.T. and LXX have same word in the two places.

laquei : The LXX has παγίδες in Ps., but σκληρότητες in 2 K.

v. 7. *invocavi = invocabo* in 2 K. The LXX has a similar change of tense. The Heb. imperf. here prob. denotes *continual* "calling."

clamavi = clamabo in 2 K. So here the meaning is prob. "I kept crying out"—though in time past. The LXX has ἐκέκραξα in Ps., but βοήσομαι in 2 K. M.T. in 2 K. wrongly repeats אֶקְרָא. Read אֲשַׁוֵּעַ as in Ps.

Et as all authorities in 2 K., but only Vulg. and LXX R in Ps. Better insert as waw consec., in which case *exaudivit* in Ps. is better than *exaudiet* in 2 K. The LXX has ἤκουσεν in Ps., but ἐπακούσεται in 2 K.

sancto, as LXX. But omit; it is not in M.T., St Jer. here, and is in no authority in 2 K.

in conspectu ejus, as M.T., LXX, St Jer. here, but in no authority in 2 K.

introivit = veniet in 2 K. (as St Jer. in Ps.). In M.T., LXX, the verb is missing in 2 K.

in = ad in 2 K. Similar change in the LXX.

v. 8. *Commota est :* M.T. and LXX both here and in 2 K. prefix conjunct. The LXX has ἐσαλεύθη in Ps., but ἐταράχθη in 2 K. M.T. has Qal in Ps., but Hithp. in Qr. of 2 K.

contremuit : The LXX has ἔντρομος ἐγενήθη in Ps., but ἐσείσθη in 2 K.

fundamenta : M.T., LXX, St Jer. prefix conjunct. in Ps., but only LXX in 2 K. M.T. has מוֹסְדֵי in Ps., but מוֹסְדוֹת in 2 K.

montium : So Vulg. in 2 K. also. But M.T., LXX have *heavens* in 2 K.

conturbata sunt = concussa sunt in 2 K. (as St Jer. in Ps.). Not same Heb. vb. as *conturbaverunt* in v. 5. The LXX has ἐταράχθησαν in Ps., but συνεταράχθησαν in 2 K.

commota sunt = conquassata in 2 K. (as St Jer. in Ps.). Same Heb. vb. as *Commota est* above. The LXX has ἐσαλεύθησαν in Ps., but ἐσπαράχθησαν in 2 K.

quoniam iratus est eis : Heb. lit. *it was kindled for him.* The LXX has ὅτι ὠργίσθη αὐτοῖς ὁ θεός in Ps., but ὅτι ἐθυμώθη κύριος αὐτοῖς in 2 K.

v. 9. *in ira ejus :* Rather *de naribus ejus* as in 2 K. (In Ps. St Jer. has *de furore ejus.*) The first meaning of the Heb. word is *nose, nostrils ;* the second is *anger.*

a facie ejus : Rather *de ore ejus* as 2 K. (In Ps. St Jer. *ex* [or *de*] *ore ejus.*) In Ps., LXX has ἐναντίον αὐτοῦ in B; ἀπὸ προσωπου in א A R: prob. from reading מִפָּנָיו instead of M.T. מִפִּיו, in both places =LXX ἐκ στόματος αὐτοῦ in 2 K.

exarsit : Rather *vorabit* as 2 K. (In Ps. St Jer. *devorans.*) The LXX has κατεφλόγισεν in Ps., but κατέδεται in 2 K.

v. 9. *succensi sunt* as 2 K. The LXX has *ἀνήφθησαν* in Ps., but *ἐξεκαύθησαν* in 2 K.

v. 10. *Inclinavit :* M.T. and LXX have conjunct. in both places.

caelos : The LXX has sing. in Ps., but plur. in 2 K.

caligo : The Heb. word means *dark cloud.*

sub : In Ps., LXX has *ὑπὸ* with accus.; in 2 K., *ὑποκάτω* with gen.

v. 11. *ascendit* is not same Heb. word as in v. 9. In Ps., LXX has *ἐπέβη*, but in 2 K. *ἐπεκάθισεν.*

volavit (1) is not same Heb. vb. as *volavit* (2). Before latter prefix conjunct. as in M.T. in both places, and LXX, Vulg. in 2 K. Through confusion between ד and ר we have in Ps. וַיֵּרָא and וַיֵּדָא in 2 K. The error is as old as LXX, which has *ἐπετάσθη* in Ps., but *ὤφθη* in 2 K. Vulg. has *et lapsus est* in 2 K.

ventorum = *venti* in 2 K., as St Jer. in Ps.

v. 12. *Et :* In LXX in both places.; Vulg. omits in 2 K.; M.T. omits in Ps.

latibulum suum as LXX in both places, but obj. in Ps. and subj. in 2 K. Vulg. and M.T. erroneously omit in 2 K.

tabernaculum ejus = *latibulum* in 2 K. where M.T. also omits suffix erroneously, and reads plur. instead of sing.

tenebrosa aqua = *cribrans aquas* in 2 K. The LXX has *σκοτεινὸν ὕδωρ* in Ps., but *σκότος ὑδάτων* (better) in 2 K. In M.T. חֶשְׁכַת of Ps is corrupted into חַשַּׁרַת, *gathering*, in 2 K.

in is *de* in 2 K., and *ἐν* in both places of LXX. No prep. in M.T. In 2 K., LXX adds vb. *it thickened, ἐπάχυνεν.*

aeris = *caelorum* in 2 K. (St Jer. in Ps. *aetheris*). The LXX has plur. in Ps. and sing. in 2 K.

v. 13. *Prae fulgore,* etc. The Heb. of Ps. gives lit. *from brightness before him, his clouds passed ; hail and coals of fire,* to which agree Vulg., LXX, St Jer. But in 2 K., M.T. and LXX read as Vulg. *Prae fulgore in conspectu ejus succensi sunt carbones ignis—i.e.,* עָבְיו עָבְרוּ בָּרָד has become simply בָּעֲרוּ. The text in 2 K. is certainly more intelligible. In LXX *fulgore* =in Ps. *τῆς τηλαυγήσεως*, but in 2 K. *τοῦ φέγγους*: *in conspectu ejus* is *ἐνώπιον αὐτοῦ* and *ἐναντίον αὐτοῦ.*

v. 14. *Et* is not in 2 K. We translate by *Then* to relieve the monotony of *and.*

intonuit = *Tonabit* in 2 K. In Ps. St Jer. has same as Vulg.

de, as Vulg., LXX in both places, and M.T. in 2 K. Read מִן in Ps. instead of ב.

grando et carbones ignis is not in LXX in Ps., and is no authority in 2 K. It is a gloss from v. 13.

v. 15. *misit :* The LXX has *ἐξαπέστειλεν* in Ps., but *ἀπέστειλεν* in 2 K.

suas, as M.T., St Jer., but not LXX, and not in 2 K.

fulgura : M.T., LXX have prefix ו, but no authority in 2 K. In 2 K. all read sing., *fulgur.*

v. 15. *multiplicavit*, as M.T., LXX, St Jer., but nowhere in 2 K.
conturbavit eos = consumpsit eos in 2 K.: not same Heb. vb. as in vv. 5, 8. The LXX has *συνετάραξεν* in Ps., but *ἐξέστησεν* in 2 K. In both lines *eos* can hardly refer to Psalmist's enemies, for these are not in context. Better, then, read *eas* (scil. *sagittas*) in first line, and *ea* (scil. *fulgura*) in second line.

v. 16. *fontes = effusiones* in 2 K. (as St Jer. in Ps.). The LXX has *αἱ πηγαὶ* in Ps., but *ἀφέσεις* in 2 K. The Heb. means *the bed in which the waters flow* rather than the *stream* itself (cp. parall.).
aquarum : So all authorities in Ps., but all have in 2 K. as Vulg. *maris.*
et : M.T. alone wrongly omits in 2 K.
revelata sunt : The LXX has *ἀνεκαλύφθη* in Ps., but in 2 K. *ἀπεκαλύφθη.*
terrarum is not in Vulg. 2 K.
ab increpatione tua Domine : So all in Ps., but in 2 K. all have as Vulg. *ab increpatione Domini.*
inspiratione : The LXX has *ἐνπνεύσεως* in Ps., but *πνοῆς* in 2 K.
irae tuae : So all in Ps., but in 2 K. as Vulg. " furoris *ejus* ": same noun in Heb., but different suffix. The LXX has *ὀργῆς* in Ps., but *θυμοῦ* in 2 K. See also obs. v. 9 above.

v. 17. *Misit :* The LXX has *ἐξαπέστειλεν* in Ps., but *ἀπέστειλεν* in 2 K.
summo = excelso in 2 K. St Jer. has *alto* in Ps.
et (1): Read waw consec. in M.T. both here and 2 K.
accepit = assumpsit in 2 K. (St Jer. has *accepit* in Ps.).
et (2): Omit; not in M.T., LXX, St Jer.
assumpsit = extraxit in 2 K. (as St Jer. in Ps.). The LXX has *προσέλαβε* in Ps., but *εἵλκυσέν* in 2 K.
me : The LXX wrongly omits in Ps.

v. 18. *Eripuit = Liberavit* in 2 K. (as St Jer. in Ps.). The LXX has *ῥύσεταί* in Ps., but *ἐρύσατό* in 2 K.
inimicis : plur. as LXX in both places and St Jer. in Ps. M.T. has sing. in both places as Vulg. in 2 K. Read plur. (cp. parall.).
fortissimis : in 2 K. *potentissimo* (St Jer. in Ps. *potentissimis*). The LXX has *δυνατῶν* in Ps., but *ἰσχύος* in 2 K.
et : All have in Ps., but only Vulg. in 2 K.
oderunt = oderant in 2 K. (as St Jer. in Ps.).
confortati sunt me = robustiores me erant in 2 K. (as St Jer. in Ps.). The LXX has *ἐστερεώθησαν* in Ps., but *ἐκραταιώθησαν* in 2 K.

v. 19. *Praevenerunt :* Vulg. wrongly has *Praevenit* in 2 K.
in die afflictionis meae, as 2 K.: but LXX has *ἐν ἡμέρᾳ κακώσεώς μου* in Ps. and *ἡμέραι θλίψεώς μου* in 2 K.
protector = firmamentum in 2 K. (as St Jer. in Ps.). The LXX has *ἀντιστήριγμά* in Ps., but *ἐπιστήριγμὰ* in 2 K. M.T. prefixes ל in Ps. but not in 2 K.

v. 20. *eduxit me :* M.T. has יוֹצִיאֵנִי in Ps., but יְצָאַנִי in 2 K.
salvum me fecit = liberavit me in 2 K. (as St Jer. in Ps.). The LXX has ῥύσεταί με in Ps., but καὶ ἐξείλατό με in 2 K.
quoniam voluit me = quia complacui ei in 2 K. The LXX 2 K. ὅτι εὐδόκησεν ἐν ἐμοί is better than Ps. ὅτι ἠθέλησέν με. The Vulg. of 2 K. and St Jer. in Ps. *quia placuit* (al. *quoniam placui*) *ei* seems due to paraphr.

v. 21. *Et :* The LXX has in both places; Vulg. not in 2 K.; M.T. in neither.
retribuet : The LXX has ἀνταποδώσει in Ps., but ἀνταπέδωκέν in 2 K.
justitiam meam : M.T. has צִדְקִי in Ps., but צִדְקָתִי in 2 K.
et : M.T. alone omits conjunct. in both places. The LXX omits in 2 K.
puritatem = munditiam in 2 K. (as St Jer. in Ps.).
retribuet is not same Heb. word as above; hence St Jer. here *reddidit*, and 2 K. *reddet*. The LXX has same var. as above.

v. 22. *nec impie gessi = et non egi impie* in 2 K. (as St Jer. in Ps.).

v. 23. *Quoniam omnia = Omnia enim* in 2 K. (as St Jer. in Ps.).
judicia ejus : Read Qr. in M.T. 2 K.
in conspectu : The LXX has same var. as above, v. 13.
justitias : Rather *praecepta* (i.e., *statutes*) as in 2 K. and St Jer. in Ps.
repuli a me = amovi a me in 2 K. (as St Jer. in Ps.), which is correct in both places. But M.T. and LXX change this in 2 K. into "I did not depart from them"—*i.e.*, אָסִיר מֶנִּי became אָסוּר מִמֶּנָּה.

v. 24. *immaculatus = perfectus* in 2 K. (St Jer. has *fui immaculatus* in Ps.).
cum eo : M.T. has אֶהְיֶה עִמּוֹ in Ps., but אֶהְיֶה לוֹ in 2 K. Different original ? The LXX has μετ' αὐτοῦ in Ps. and αὐτῷ in 2 K.
observabo me = custodiam me in 2 K. (St Jer. *custodivi me* in Ps.). M.T. has אֶשְׁתַּמֵּר in Ps., but אֶשְׁתַּמְּרָה in 2 K. The LXX, φυλάξομαι in Ps., but προφυλάξομαι in 2 K.

v. 25. *retribuet :* See *retribuet* (2) in v. 21. In 2 K. *reddet* of v. 21 is *restituet* here, and St Jer. changes to same. Here in 2 K. LXX changes to ἀποδώσει.
justitiam meam : Same remark as v. 21 above.
et : See obs. v. 21 above. Here LXX has in 2 K.
puritatem : See obs. v. 21 above. In M.T., 2 K. כְּבֹר יָדַי is corrupted into כְּבֹרִי.
ejus : Rather *suorum* as 2 K.

v. 26. *et :* Not in M.T. (only) in either place.
viro, as LXX in both places correctly. In M.T. גִּבּר of Ps. is corrupted into גִּבּוֹר in 2 K. = Vulg. *robusto*, omitting *innocente*.

v. 26. *innocens eris* = *perfectus* in 2 K. (St Jer. in Ps. has *innocenter ages*). The LXX has (*ἀνδρὸς ἀθῴου*) *ἀθῷος ἔσῃ* in Ps., but (*ἀνδρὸς τελείου*) *τελειωθήσῃ* in 2 K.

v. 27. *Et :* in LXX in both places; in Vulg. not 2 K., in M.T. neither place.

electus eris : M.T. in Ps. תִּתְבָּרַר, *show thyself pure.*

perverteris (St Jer. *pervertes*) : M.T. has תִּתְפַּתָּל in Ps. corrupted in 2 K. into תִּתַּפָּל. The LXX has *διαστρέψεις* in Ps., but *στρεβλωθήσῃ* in 2 K.

v. 28. *Quoniam tu :* M.T. in Ps. has כִּי־אַתָּה, but in 2 K. וְאַתְּ. The var. is same in LXX, Vulg.

humilem = *pauperem* in 2 K. (as St Jer. in Ps.). The LXX has *ταπεινόν* in Ps., but *πτωχόν* in 2 K.

oculos superborum : M.T. in Ps. has עֵינַיִם רָמוֹת, but in 2 K. עֵינֶיךָ עַל־רָמִים, *Thine eyes upon the haughty* [*whom*] *thou wilt bring low ;* Vulg. *oculisque tuis excelsos humiliabis :* LXX in Ps. *ὀφθαλμοὺς ὑπερηφάνων*, but 2 K. *ὀφθαλμοὺς ἐπὶ μετεώρων*. The text in Ps. is the better.

v. 29. *Quoniam* = *Quia* in 2 K. (and St Jer. in Ps.).

illuminas lucernam meam : 2 K. *lucerna mea.* Same var. in M.T., LXX.

Domine : Read in this line as Vulg., LXX in both places. In Ps., M.T., St Jer. wrongly read with next line.

Deus meus : M.T. Ps. אֱלֹהַי, but 2 K. וַיהוָה. Same var. in LXX, Vulg. *et tu, Domine.*

illumina : Read *illuminabis* as 2 K. and M.T. in both places. The LXX has *φωτιεῖς* in Ps., but *ἐκλάμψει μοι* in 2 K. Not same vb. as *illuminas* above. Hence St Jer. here *illustrabis.*

v. 30. *Quoniam in te* = *In te enim* in 2 K. (as St Jer. in Ps.). In M.T. בְּךָ in Ps., but בָּהּ in 2 K.

eripiar a tentatione : Rather *curram accinctus* as 2 K. (and St Jer. in Ps.) = LXX *δραμοῦμαι μονόζωνος*; but in Ps., as Vulg., *ῥυσθήσομαι ἀπὸ πειρατηρίου*. M.T. same in both places. Translate גְּדוּד noun *troop, band* (cp. Gen. xlix 19).

et : In LXX in both places; in M.T., Vulg. only in Ps.

transgrediar : Rather *transiliam,* as 2 K. (and St Jer. in Ps.).

v. 31. *meus :* M.T. omits in both places; Vulg. in 2 K. (as St Jer. in Ps.). The LXX has *θεός μου* in Ps., but *ἰσχυρὸς* in 2 K.

impolluta = *immaculata* in 2 K. (as St Jer. in Ps.).

eloquia : Read sing. as 2 K., St Jer., M.T. in both places. The LXX has *λόγια* in Ps., but *ῥῆμα* in 2 K. (see obs. 12. 7).

protector : See v. 3 above. St Jer. *scutum.*

omnium sperantium in se : The LXX has *πάντων τῶν ἐλπιζόντων ἐπ' αὐτόν* in Ps., but *πᾶσιν τοῖς πεποιθόσιν ἐπ' αὐτῷ* in 2 K.

v. 32. *Quoniam* is not in LXX and Vulg. in 2 K., and not in St Jer. in Ps., and is better omitted.

v. 32. *Deus* (1): M.T. has אֱלֹהַּ in Ps. and אֵל in 2 K. The LXX has *θεὸς* in Ps. and *ἰσχυρὸς* in 2 K.

Dominum: The LXX has *τοῦ κυρίου* in Ps., but *Κυρίου* in 2 K.

Deus (2) *:* 2 K. and St Jer. in Ps. have *fortis*. The LXX has *θεὸς* in Ps., but *κτίστης* (adding *ἔσται*) in 2 K. Heb. צוּר, *rock :* see v. 3 above, sub *adjutor meus*.

praeter : M.T. Ps. has זוּלָתִי, but 2 K. repeats מִבַּלְעֲדֵי. Different original ?

v. 33. *Deus :* The LXX has same var. as in v. 32, *Deus* (1).

qui praecinxit me = qui accinxit me in 2 K. (as St Jer. in Ps.). The LXX has *ὁ περιζωννύων με* in Ps., but *ὁ κραταιῶν με* in 2 K. M.T. has מְאַזְּרֵנִי in Ps., but מָעוּזִּי in 2 K. Different original ?

virtute = forlitudine in 2 K. (as St Jer. in Ps.). The LXX Ps. *δύναμιν* and 2 K. *δυνάμει*.

et posuit = LXX *καὶ ἔθετο* = M.T. וַיִּתֵּן : but 2 K. *et complanavit ;* LXX *καὶ ἐξετίναξεν, shake off* (?); M.T. וַיַּתֵּר, *set free*. Read as in Ps.: M.T. in 2 K. is corrupt.

immaculatam = perfectam, 2 K. See v. 24 above; also same Heb. as v. 31 (Vulg. *impolluta*).

meam : In M.T. 2 K. read Qr.

v. 34. *Qui perfecit :* Rather *Coaequans*, 2 K. (as St Jer. in Ps.). The LXX Ps. *ὁ καταρτιζόμενος*: 2 K. *τιθεὶς*.

meos : In M.T. 2 K. read Qr.

tamquam cervorum = cervis, 2 K. (as St Jer. in Ps.). The LXX Ps. *ἐλάφου*; 2 K. *ἐλάφων*.

excelsa : 2 K. adds *mea ;* M.T. has suffix in both places; St Jer. not in Ps.; LXX in neither place, but *ὑψηλὰ* in Ps. and *ὕψη* in 2 K.

v. 35. *Qui docet = Docens*, 2 K. (as St. Jer. in Ps.).

et posuisti = et componens, 2 K. (as St Jer. in Ps.). The LXX Ps. *καὶ ἔθου*; 2 K. *καὶ κατάξας*. M.T. in Ps. וְנִחֲתָה 3rd. fem. sing. Piel; 2 K. וְנָחַת 3rd pers. masc. meaning *press down, stretch ;* but where subj. ? Further, "the bow was not stretched with hands, but with feet (*vide* 7. 13)" (Briggs). In both places M.T. is wrong. Read נָתְתָּה with LXX, Vulg.

ut = quasi in 2 K. (as St Jer. in Ps.).

brachia mea : The LXX Ps. *τοὺς βραχίονάς μου*; 2 K. *ἐν βραχίονί μου* (but A as in Ps.).

v. 36. *Et* is omitted by Vulg. alone in 2 K.

protectionem : See v. 3 above, *Protector*. Here 2 K. *clypeum* (as St Jer. in Ps.).

tuae : The LXX in Ps. and 2 K. has *μου*; Pesh. has no suffix. Prob. orig. none.

et dextera tua suscepit me (St Jer. *confortavit me*) is not in 2 K. The vb. *support* in reference to divine aid is found only in the Psalter, where it occurs five times—viz., xvii 36, xix 3,

xl 4, xciii 18, cxviii 117. All these Pss. are ascribed to David (xciii by LXX, Vulg.) by titles except cxviii which is anonymous.

Et disciplina . . . docebit. We have here a conflation. Vulg. 2 K. reads simply *et mansuetudo tua multiplicavit me*, as St Jer. in Ps., and LXX א* in Ps. Otherwise LXX agrees in each place with Vulg. M.T. Ps. is וְעַנְוָתְךָ תַרְבֵּנִי, *and thy meekness* (*humility*) *hath made me great* = 2 K. וַעֲנֹתְךָ תַרְבֵּנִי. But nowhere else do we hear of this "humility" of God. Therefore with Vulg. and LXX (παιδία), Theod. in Ps. read, against M.T., infin. constr. עַנּוֹתְךָ, lit. *thy afflicting* (of me) as a *discipline*. Further, with Vulg., LXX in Ps. read either יְכֹנֵנִי or תִּקְּנֵנִי, ἀνώρθωσέν, *correxit*. Add also לָנֶצַח, εἰς τέλος, *in finem*. Nevertheless, it may be that ἀνώρθωσέν με εἰς τέλος is simply a paraphr. of תַרְבֵּנִי: though, on the other hand, M.T. may have become corrupt through the influence of following word—viz., תַּרְחִיב. The remainder in LXX, Vulg. *et disciplina tua ipsa me docebit*, not in St Jer., M.T. in Ps. and nowhere in 2 K. is prob. gloss.

v. 37. *Dilatasti* = *Dilatabis* in 2 K. (as St Jer. in Ps.). The LXX has ἐπλάτυνας in Ps. and εἰς πλατυσμὸν εἰς in 2 K.

subtus me : M.T. has תַחְתָּי in Ps., but תַּחְתֵּנִי in 2 K.

sunt infirmata : Rather *deficient* as 2 K. (and St Jer. in Ps.). The LXX has ἠσθένησαν in Ps., but ἐσαλεύθησαν in 2 K. In Psalter this vb. is only found in Davidic Pss., viz., 18. 37, 26. 1, 37. 31, 69. 24. Outside the Psalter (omitting 2 K. xxii 37) three times—viz., Job xii 5; Prov. xxv 19; Ez. xxix 7.

vestigia : Rather *tali* as 2 K. (and St Jer. in Ps.). The LXX Ps. ἴχνη: 2 K. σκέλη.

v. 38. *Persequar :* M.T. Ps. אֶרְדּוֹף: 2 K. אֶרְדְּפָה. The LXX Ps. καταδιώξω: 2 K. vb. *sine* κατα.

inimicos : The LXX Ps. has art.; 2 K. has not.

et comprehendam illos = LXX καὶ καταλήμψομαι αὐτούς = M.T. וְאַשִּׂיגֵם, *and overtake them* (St Jer. *apprehendam*); but 2 K. *et conteram :* LXX καὶ ἀφανιῶ αὐτούς: M.T. וָאַשְׁמִידֵם, *and destroyed them.*

convertar : The LXX Ps. ἀποστραφήσομαι: 2 K. ἀναστρέψω.

deficiant : Rather *consumam eos*, 2 K. (as St Jer. in Ps.). So LXX 2 K. ἕως συντελέσω αὐτούς is better than Ps. ἕως ἂν ἐκλείπωσιν.

v. 39. *Confringam . . . stare* = LXX ἐκθλίψω αὐτοὺς καὶ οὐ μὴ δύνωνται στῆναι = M.T. אֶמְחָצֵם וְלֹא־יֻכְלוּ קוּם = St Jer. *Caedam eos et non potuerunt surgere.* But 2 K. has *Consumam eos et confringam, ut non consurgant :* LXX καὶ θλάσω αὐτοὺς καὶ οὐκ ἀναστήσονται: M.T. וָאֲכַלֵּם וָאֶמְחָצֵם וְלֹא יְקוּמוּן. The first vb. of this is prob. due to last word of v. 38. The text in Ps. is the more satisfactory: and in 2 K. the LXX has best text.

v. 39. *cadent :* In 2 K., M.T. and LXX have conjunct.
subtus pedes meos = sub pedibus meis, 2 K. (as St Jer. in Ps.).

v. 40. *Et praecinxisti me = Accinxisti me,* 2 K. (as St Jer. in Ps.). The LXX Ps. καὶ περιέζωσάς με: 2 K. καὶ ἐνισχύσεις με. M.T. Ps. וַתְּאַזְּרֵנִי : 2 K. Kt. וַתְּזָרֵנִי.
virtute : Same obs. as v. 33 above. St Jer. *fortitudine.*
bellum = praelium, 2 K. (as St Jer. in Ps.).
et supplantasti = incurvasti, 2 K. (St Jer. *incurvabis* in Ps.). The LXX Ps. συνεπόδισας: 2 K. κάμψεις.
insurgentes in me = resistentes mihi, 2 K. (as St Jer. in Ps.). The LXX Ps. πάντας τοὺς ἐπανιστανομένους ἐπ' ἐμὲ; 2 K. omits (rightly) πάντας and has μοι instead of ἐπ' ἐμὲ.
subtus me as 2 K.: but St Jer. in Ps. *sub me.* M.T. same var. as v. 37.

v. 41. *Et :* Vulg. (alone) omits in 2 K.
dedisti : M.T. Ps. נָתַתָּה : 2 K. תֵּתָּה.
et is not in 2 K. Translate as *ut* final.
disperdidisti : 2 K. *et disperdam eos.* The LXX ἐξωλέθρευσας in Ps., but καὶ ἐθανάτωσας αὐτούς in 2 K. M.T. has 1st pers. in both places; but St Jer. in Ps. has as Vulg. The 2nd pers. would give better parall., but as M.T. is consistent, we follow it. M.T. has the conj. before vb. in 2 K.; before obj. in Ps.

v. 42. *Clamaverunt = Clamabunt,* 2 K. (as St Jer. in Ps.). The LXX has ἐκέκραξαν in Ps., but βοήσονται in 2 K. M.T. Ps. יְשַׁוְּעוּ : 2 K. יוֹשִׁעוּ, *they looked (for help),* is wrong.
nec erat = et non erit, 2 K. (as St Jer. in Ps.). The LXX Ps. καὶ οὐκ ἦν: 2 K. καὶ οὐκ ἔστιν.
qui salvos faceret = qui salvet, 2 K. (as St Jer. in Ps.). The LXX Ps. ὁ σώζων: 2 K. βοηθός.
ad Dominum belongs to next line, as 2 K., St Jer., LXX. M.T. has עַל in Ps., but אֶל in 2 K.
nec exaudivit = et non exaudiet, 2 K. (as St Jer. in Ps.). For vb. LXX has εἰσήκουσεν in Ps., but ὑπήκουσεν in 2 K.

v. 43. *Et comminuam eos = Delebo eos,* 2 K. (as St Jer. in Ps.). The LXX Ps. καὶ λεπτυνῶ αὐτούς: 2 K. καὶ ἐλέανα αὐτούς.
ante faciem venti : So all in Ps., but in 2 K. *terrae* as Vulg.
ut (2) = *quasi,* 2 K. (St Jer. has *ut* in Ps.).
platearum : The LXX Ps. πλατειῶν: 2 K. ἐξόδων.
delebo eos : 2 K. has *comminuam eos atque confringam.* St Jer. Ps. *projiciam eos.* The LXX Ps. vb. λεανῶ: 2 K. ἐλέπτυνα. M.T. has אֲרִיקֵם, *I make them empty,* in Ps. and 2 K. אֲדַקֵּם אֲרַקֵּעֵם, *I crush them, I beat them down.* The former is wrong, the latter is a conflation of which first word is correct (cp. Vulg., LXX, Pesh., Targ.).

v. 44. *Eripies = Salvabis,* 2 K. (as St Jer. in Ps.). M.T. and LXX have conjunct. in 2 K.

v. 44. *de contradictionibus populi :* 2 K. adds *mei.* The LXX Ps. has ἐξ ἀντιλογιῶν λαοῦ: 2 K. ἐκ μάχης λαῶν. M.T. has עָם in Ps., but עַמִּי in 2 K. Prob. LXX gives correct reading—viz., עַמִּים.

constitues me as M.T., LXX. But 2 K. LXX = Vulg. *custodies me,* as M.T.—*i.e.*, Ps. תְּשִׁמְרֵנִי : 2 K. תִּשְׁמְרֵנִי. St Jer. in Ps. has *pones me.*

v. 45. *non cognovi* = *ignoro,* 2 K. (St Jer. in Ps. *ignoravi*).

servivit = *serviet,* 2 K. (as St Jer. in Ps.).

in auditu : 2 K. omits *in* (St Jer. in Ps. *auditione*). M.T. Ps. לְשֵׁמַע : 2 K. לִשְׁמוֹעַ. In all texts of 2 K. this line comes after 46*a* (Vulg.); *Filii alieni,* etc.

obedivit = *obedient,* 2 K., owing to change of lines (St Jer. in Ps. *obediet*). The LXX Ps. ὑπήκουσέν μοι: 2 K. ἤκουσάν μου. M.T. has plur. vb. in both places.

v. 46. *mentiti sunt :* 2 K. *resistent* (St Jer. in Ps. *mentientur*). M.T. has vb. in Piel in Ps., but Hithp. in 2 K. It means (1) *deceive ;* then *pretend ;* so here *come cringing* (B.D.B.)—*i.e.*, make open show of submission.

inveterati sunt = LXX. ἐπαλαιώθησαν — *i.e.*, יִבְלוּ, *grow old,* instead of M.T. יִבֹּלּוּ = St Jer. *defluent.* So Vulg. 2 K. *defluxerunt.* LXX 2 K. ἀπορριφήσονται.

claudicaverunt = LXX ἐχώλαναν, but in 2 K. σφαλοῦσιν, *stumble,* or *throw down* (?). St Jer. has *contrahentur* = Vulg. 2 K. M.T. Ps. יַחֲרָגוּ, *and come quaking,* but 2 K. וַחֲגֻרוּ, *gird themselves.* This latter is corrupt. On the whole M.T. in Ps. gives best sense.

a semitis suis = LXX ἀπὸ τῶν τρίβων αὐτῶν, as Pesh. = מִמְּסִלּוֹתֵיהֶם, instead of M.T. מִמְּסִגְּרוֹתֵיהֶם, *from their fastnesses* or *fortresses* (M.T. 2 K. מִמִּסְגְּרוֹתָם). St Jer. in Ps. and 2 K. read as M.T., but prep. ב instead of מ; hence *in angustiis suis.* In 2 K. LXX is correct: ἐκ τῶν συγκλεισμῶν αὐτῶν.

v. 47. *Vivit :* The Heb. formula corresponds to Evviva ! Vive !

Deus meus as 2 K. and LXX Ps. ὁ θεός μου, also St Jer. in Ps. But LXX 2 K. ὁ φύλαξ μου. M.T. צוּרִי, *my rock,* in both places (cp. v. 32 above, and v. 3 *adjutor meus*).

exaltetur = 2 K. *exaltabitur* (as St. Jer. in Ps.). The LXX Ps. ὑψωθήτω: 2 K. ὑψωθήσεται.

Deus : The LXX Ps. ὁ θεὸς, but 2 K. ὁ θεὸς μου—*i.e.*, אֱלֹהַי. All have addition in 2 K.—viz., *fortis,* ὁ φύλαξ: צוּר.

v. 48. *Deus :* The LXX Ps. ὁ θεὸς: 2 K. ἰσχυρὸς κύριος.

et subdis = LXX καὶ ὑποτάξας = M.T. וַיַּדְבֵּר. St Jer. has *et congregas.* But 2 K. *et dejicis* = M.T. וּמֹרִיד (cp. 56. 8). The Ps. is right (cp. 144. 2). In 2 K. LXX has παιδεύων. (Cp. 47. 4, where Vulg. *Subjecit,* St Jer. *Congregavit.*)

sub me : The LXX Ps. ὑπ' ἐμέ: 2 K. ὑποκάτω μου. M.T. has same var. as v. 37.

v. 48. *liberator meus* = LXX ὁ ῥύστης μου = M.T. מְפַלְטִי (see v. 3 above). Here St Jer. *qui servas me.* But 2 K. *qui educis me.* LXX καὶ ἐξάγων με = M.T. וּמוֹצִיאִי.

de : 2 K. *ab* (as St Jer. in Ps.).

iracundis = LXX ὀργίλων reading אַף as *anger.* But here אַף is particle, and belongs to next line. So no *iracundis* in 2 K., nor St Jer. in Ps. No אַף in M.T. 2 K. In Ps. change the place of accent.

v. 49. *Et :* LXX only א*; not in M.T. Ps., but St Jer. *et* = אף (?). All have it in 2 K.

insurgentibus : 2 K. *resistentibus* (as St Jer. in Ps.). The LXX Ps. ἀπὸ τῶν ἐπανιστανομένων: 2 K. ἐκ τῶν ἐπεγειρομένων. M.T. Ps. מִן־קָמָי: 2 K. מִקָּמָי.

in me : 2 K. *mihi* (as St Jer. in Ps.). The LXX Ps. ἐπ' ἐμὲ: 2 K. μοι.

exaltabis = 2 K. *elevas* (as St Jer. in Ps.).

iniquo, as 2 K. and St Jer. in Ps. The LXX Ps. (ἀπὸ ἀνδρὸς) ἀδίκου: 2 K. (ἐξ ἀνδρὸς) ἀδικημάτων. So also M.T. has sing. in Ps., but plur. in 2 K. (see *iniquitatem* obs. 11. 6).

eripies me = 2 K. *liberabis me* (as St Jer. al *libera*).

v. 50. *confitebor :* See obs. 6. 6.

in nationibus, Domine : 2 K. *Domine, in gentibus.* So also LXX, M.T. invert order.

psalmum dicam : 2 K. *cantabo* (as St Jer. in Ps.). M.T. Ps. אֲזַמְּרָה : 2 K. אֲזַמֵּר.

v. 51. *Magnificans,* as 2 K. (St Jer. in Ps. *magnificanti*). M.T. Ps. מַגְדִּל is correct; but 2 K. מְגַדִּיל is wrongly pointed, Qr. = *a tower.*

Regis ejus : The LXX has art. in Ps.: not in 2 K. Vulg. has *sui,* 2 K.

David belongs to last line as M.T., LXX, St Jer.

usque in saeculum = *in sempiternum,* 2 K. (St Jer. in Ps. *usque in aeternum*).

Notes

3. *the horn of my salvation.* The figure of horns is used in Scripture to express more than one idea. A fearless, noble, and proud animal will carry his head erect with horns on high. Hence one of the meanings conveyed by the figure is exaltation or pride (whether legitimate or otherwise). For this idea see espec. Ps. lxxiv 5, 11; also lxxxviii 18, xci 11; 1 K. ii 10. Secondly, the animal uses his horns for attack; hence the idea in Ps. xxi 22. Thirdly, the strength, might, power of an animal is in his horns. So in this Ps. the idea may be that of *strength,*

as also in cxxxi 17, cxlviii 14; Lk. i 69. A less probable interpretation refers to the *horns of the altar* at which a man obtained safety from his pursuers (see 3 K. i 51, ii 28; see Dhorme in *R. B.*, October, 1920, pp. 499-503).

7. *his residence—i.e.*, heaven. See Ps. v *sub* Authorship.

8. Here begins the vivid description of the storm, symbolising the mighty power of God. "Never was a more sublime theophany. The equal massiveness and rapidity of the clouds, the awful darkness, the thought of the pent-up waters packing the heavens, the flash of God's approach, the thundering, the zigzags crossing and shivering through each other, the ravel of the lightnings—all is described in a way which defies translation" (George Adam Smith: *The Early Poetry of Israel*, p. 57).

he burned with anger. "Neque vero ira in Deo existimanda est; sed his similitudinibus iram maximam et ex ira maxima seveream ultionem, quae irae apud homines effectus esse solet, figurate et translatis verbis indicat: quae regula semper tenenda est ubi perturbationem aliquam irae aut zeli in Deo legimus. Loquuntur enim prophetae ad hominum usum atque consuetudinem; et Dei quietissimum illum statum ad humanum habitum moresque conformant, ut vel parvulos erudiunt, vel imaginem quamdam vivaciorem atque ardentiorem paene oculis subjiciant" (Agellius)—an important passage in which this Catholic bishop at the beginning of the seventeenth century lays down a fundamental rule for interpreting certain figurative passages in sacred Scripture.

9. The intensity of the divine anger is depicted by breath hot as fire coming from the mouth, sending smoke up the nostrils, and of such heat that it could light up coals.

10. Roused to anger, God manifests it by a storm. The lowering clouds show that he is descending, for the heavens appear bowed down. The lowest cloud serves as a cushion under his feet (cp. Nahum i 3).

11. The gale. The divine chariot is driven by cherubim[1] (cp. Ezechiel's storm, i 4 ff., ix 3, x, xi 22; also Ps. ciii 3).

[1] For the derivation of *cherub* from *kâribu* (intercessor), and the relation between the Babylonian and Hebrew cherubim, see Dhorme and Vincent in *R. B.*, 1926, pp. 328 ff.

12. Dense black clouds charged with rain conceal his presence.
13. Clouds, hail, and lightning hide the inaccessible light about him.
14. *his voice—i.e.*, thunder (cp. Ps. xxviii; Job xl 4, etc.).
15. *his arrows—i.e.*, lightning.
scattered probably refers to *forked* lightning, or else to lightning as the divine spears (cp. Hab. iii 11).
16. The breath of God—*i.e.*, the gale—tosses high the waters in rivers and sea so that the bed beneath is exposed. The earth was supposed to be founded upon water (Ps. xxiii 2). Here again Agellius gives us an excellent note: "Loquitur autem [Psalmista] non ad exactam philosophiae normam, sed ad vulgarem opinionem, seu potius ad speciem ac similitudinem quamdam accommodate. Nam quia quod est subjectum aedificiis, id illorum fundamentum est, ad eamdem similitudinem pars illa terrae inferior quae maria continet, quia ultima et extrema videtur et super eam niti ea pars terrae quam incolimus, ideo ad similitudinem quamdam fundamentum terrae dicta est."
17. *many waters*—a frequent figure of distress and danger (cp. Pss. xxxi 6, lxv 12, lxviii 3, 15, cxliii 7; 3 K. xxii 27, etc.).
18. Figures here give way to plain narration.
20. *he delighted in me.* During Absalom's conspiracy David was anxious that God should "delight" in him (2 K. xv 26).
21. Cp. David's remark (1 K. xxvi 23).
23. The *judgements* and *statutes* are probably those of the Mosaic legislation.
24. *mine iniquity.* "A peccato cui assuevi, quod me mihi surriperet, nisi assidue caverem" (Bossuet). Some see a reference to original sin, and quote Ps. l 7; but probably the meaning is simply: "I kept myself from sin."
26. God renders to every man according to his works. "As we treat him and our fellows, so deals he with us" (McSwiney).
27. Perverted creatures who imagine that God cannot punish any human being will be so amazed at the penalties demanded by the just Judge that he will appear to them as a torturer.

29. The *lamp* was the symbol of prosperity. It is especially used to denote the continuation of the family line (cp. 3 K. xi 36, xv 4; 4 K. viii 19). This may be the meaning here: hence the reference to the victories in the next verse, and the last line of the Ps.: " To David *and to his seed* for ever." Eusebius comments: " Looking for the meaning of ' lamp of David,' I found the passage in Ps. cxxxi (v. 17): ' There will I produce a horn for David: I have prepared a lamp for my Christ.' What else then is the lamp prepared for Christ of the seed of David but the generation according to the flesh in the Davidic line —which line Christ made use of inasmuch as he was born of it ?" (P.G., t. 23, col. 177).
30. Victory for the House of David was an easy matter when God gave help. David himself felt he had the strength of a whole battalion. (The Hebrew, however, for " as a troop " is not certain.) So also by God's help he felt that he could assault a city and storm its wall alone.
31. Cp. David's words in Ps. xi 7.
32. *Who is God?* A negative answer is expected (cp. David's words in 2 K. vii 22).
34. The hind is sure-footed, swift, and agile; and it can climb to almost inaccessible places. In warfare at the time of David warriors needed agility like the hind's.
37. In order to pursue enemies making a retreat (v. 38) quickness and sureness of foot were given by God to David.
44. The *strivings of the people* seems to refer to civil disorders: the next line speaks of victories over foreign enemies. See the list of David's victories in 2 K. viii.

A people I knew not—perhaps the Syrians (2 K. viii 9).
49. *a violent man*—probably Saul. See the title of the Ps.
50. Quoted Rom. xv 9 in connection with the conversion of the Gentiles.
51. *his king*—i.e., *David*, who is also *his anointed.*

and to his seed. " Hanc misericordiam fecit christo suo David, ut filium illi daret, qui idem Deus esset, et semper vivens, regnum illius et solium semper obtineret: cui sit gloria, laus, et honor in aeternum " (Agellius).

PSALM XVIII (Heb. 19)

Title

" For the musical director (?): a psalm: of David."

Subject

Ps. xviii has two parts inasmuch as it treats of the revelation of God first in the works of Nature, and secondly in the moral order. In the first part the heavens, and especially the sun, proclaim to the world the glory of the Creator (vv. 2-7). In the second part the excellence of and the benefits derived from the Law show its divine origin: for any transgressions against it the Psalmist seeks pardon (vv. 8-14). Verse 15 is a conclusion.

Authorship

The title attributes the Ps. to David. Many modern commentators find little difficulty in conceding the first part of the Ps. to David, but raise objections against the Davidic authorship of the second part. These objections are principally three: (1) the subject-matter changes; (2) the metre is not the same; (3) the second part presupposes the " Priestly Code " of the Pentateuch, which was not published before 440 B.C. In reply to (1) attention may be drawn to other Pss. in which this juxtaposition of the physical and the moral order is observed—*e.g.*, xxiii 1-4, xxxii 4 ff., xlix, xcii.[1] With regard to (2) we say that the change of " metre " (or rhythm) improves the poem, for the two themes—God the Creator of the heavens, and God the Founder of the moral code—demand different settings. The objection (3) is based on the Graf-Wellhausen hypothesis on the Pentateuch: we cannot accept the idea that this moral code was first published for Israel in 440 B.C.

Vulgate

2. Caeli enarrant gloriam Dei,
   et opera manuum ejus annuntiat firmamentum.
3. Dies diei eructat verbum,
   et nox nocti indicat scientiam.
4. Non sunt loquelae, neque sermones,
   quorum non audiantur voces eorum.

[1] See also Travers Herford, *The Pharisees*, p. 65.

5. In omnem terram exivit sonus eorum:
et in fines orbis terrae verba eorum.
6. In sole posuit tabernaculum suum:
et ipse tamquam sponsus procedens de thalamo suo:
Exsultavit ut gigas ad currendam viam,
7. a summo caelo egressio ejus:
Et occursus ejus usque ad summum ejus:
nec est qui se abscondat a calore ejus.
8. Lex Domini immaculata, convertens animas:
testimonium Domini fidele, sapientiam praestans parvulis.
9. Justitiae Domini rectae, laetificantes corda:
praeceptum Domini lucidum; illuminans oculos.
10. Timor Domini sanctus, permanens in saeculum saeculi:
judicia Domini vera, justificata in semetipsa.
11. Desiderabilia super aurum et lapidem pretiosum multum:
et dulciora super mel et favum.
12. Etenim servus tuus custodit ea,
in custodiendis illis retributio multa.
13. Delicta quis intelligit ?
ab occultis meis munda me:
14. et ab alienis parce servo tuo.
Si mei non fuerint dominati, tunc immaculatus ero:
et emundabor a delicto maximo.
15. Et erunt ut complaceant eloquia oris mei:
et meditatio cordis mei in conspectu tuo semper.
Domine, adjutor meus,
et redemptor meus.

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2. The heavens are telling the glory of God,
And the firmament is proclaiming the work of his hands.
3. Day poureth out tidings unto day,
And night showeth knowledge unto night.
4. They are not tidings nor words
Whose voice cannot be heard:
5. Through the whole earth their sound is gone forth,
And at the ends of the world is their speech.
6. At those [ends] he hath set a tent for the sun,
Which, as a bridegroom starting from his chamber,
Rejoiceth, as a strong man, to run the course.

7. His starting-point is from (one) end of the heavens,
And his goal is at their (other) end:
And there is nothing hidden from his heat.
8. The law of Yahwè is perfect, refreshing the soul:
The testimony of Yahwè is trustworthy, making wise the simple.
9. The precepts of Yahwè are right, rejoicing the heart:
The commandment of Yahwè is pure, enlightening the eyes.
10. The fear of Yahwè is clean, enduring for ever:
The judgements of Yahwè are true, altogether just.
11. They are more desirable than gold, yea, than much refined gold:
And they are sweeter than honey, yea, than flowing honey of the combs.
12. Moreover, thy servant is instructed by them:
In observing them there is much reward.
13. Offences who can discern? Cleanse me from hidden sins.
14. Moreover, withhold thy servant from strange [gods]:
Let them have no dominion over me:
Then shall I be perfect, and cleansed from much transgression.
15. May the words of my mouth be acceptable;
And may the meditation of my heart be continually before thee,
Yahwè, my Rock, and my Redeemer!

Observations

v. 2. *opera :* Read sing. with LXX, St Jer., M.T.

v. 4. *loquelae :* Same Heb. as for *verbum*, v. 3.
voces, as LXX. M.T., St Jer. *vox.*

v. 5. *sonus*, as LXX, Pesh., St Jer., Sym., Rom. x 18—*i.e.*, קוֹלָם against Aq., M.T. קָוָּם, *their cord*—evidently corrupt.
fines, plur. as LXX and St Jer. *finibus.* In M.T. read קְצוֹת instead of קְצֵה (cp. Job xxviii 24; Is. xl 28, xli 5, 9). בָּהֶם, v. 6, has reference to *fines*.
verba is not same Heb. noun as *verbum*, v. 3.

v. 6. *In sole . . . tabernaculum suum*, as LXX, reads בַּשֶּׁמֶשׁ instead of M.T. לַשֶּׁמֶשׁ, and אָהֳלוֹ or אָהֳלֹהוּ instead of M.T. אֹהֶל בָּהֶם. M.T. is better; so St Jer. *Soli posuit tabernaculum in eis.* Full-stop after *viam.*

v. 7. *summo :* St Jer. *summitate.* The Heb. word is the same as v. 5 *end.* So also for *summum.*

occursus : St Jer. *cursus.* The parall. shows that it is the goal or term of the circuit which is meant; so LXX κατάντημα (see *Biblica,* iii, p. 71).

usque ad, as St Jer., LXX. In M.T. read עַד.

ejus refers to *caelo.*

qui : The Heb. means prob. *nothing* rather than *no one.*

v. 8. *immaculata :* See obs. 18. 33; also for *immaculatus,* v. 14 below.

convertens is too literal. Render *refreshing:* cp. xxii 3 (St Jer. *refecit*); Ruth iv 15; Prov. xxv 13; Lam. i 11, 16, 19.

animas : Read sing. with St Jer., M.T. Similarly read *cor,* v. 9.

v. 9. *Justitiae :* Rather *Praecepta* (St Jer.); and for *praeceptum* read *mandatum* (St Jer.).

v. 10. *sanctus :* Rather *mundus* (St Jer.), as LXX, M.T.

justificata, as LXX, St Jer. reading partic., which is better than the awkward perfect in M.T.

in semetipsa : Render *altogether :* LXX ἐπὶ τὸ αὐτό.

v. 11. *lapidem pretiosum,* as St Jer., LXX. The Heb. word means *refined gold.*

favum : St Jer. adds *redundantem.* The Heb. means *flowing honey of* (*the*) *combs.*

v. 12. *custodit :* St Jer. *docebit.* M.T. Niph. *is instructed.*

custodiendis is not same Heb. vb. as *custodit.*

v. 13. Full-stop after *me.*

v. 14. *alienis,* as LXX = זָרִים, *strange* (*gods*) (cp., *e.g.,* Deut. xxxii 16). This is better than M.T. זֵדִים = St Jer. *superbis.*

delicto is not same Heb. word as *Delicta,* v. 13. There St Jer. *Errores.*

v. 15. Read with St Jer. *Sint placentes sermones oris mei.*

semper : LXX διὰ παντός is required to complete the sense. Add to M.T., St Jer. תָּמִיד.

adjutor : See obs. 18. 3.

Notes

2. "What a beautiful announcement is that of God's glory by the heavens! First, because they do it incessantly. Second, because they do it in the language of all nations. Third, because they announce it to the whole world. How do they do it incessantly? This verse shows us how; for the heavens announce his glory day and night, by the beauty of the sun in the day and that of the stars by night. But as the days and nights pass away and succeed one another, the Psalmist most beautifully and poetically imagines how one day having performed his course and spent it in announcing the glory of God, hands

over the duty to the following day; and so the night, after doing her part, gives charge to the following night to do the same. . . . And thus, without interruption, without intermission, day and night fall in, and lead the choir in chanting the praises of their Creator" (Bellarmine).

4. The tidings proclaimed by the heavens cannot but be heard by mankind. The idea is the same as that in Rom. i 19-21 (cp. also viii 3).

5. So Bellarmine: "The preaching of the heavens . . . can be understood by all nations, as if the heavens spoke the language of every one of them; because all nations, when they behold the beauty and the excellence of the heavens, cannot but understand the excellence and superiority of him who made them." St Paul applies this verse to the spread of the Church throughout the world by the preaching of the Apostles (Rom. x 18). Hence the use made of the verse in the *Common of Apostles* of the Breviary.

6. At opposite points of the horizon are two tents; from one the sun comes forth in the morning, and he reaches the other at evening. In its glory the sun is likened to a bridegroom, and in its race across the sky to an athlete.

8. In the first part of the Ps. God is called *'El* (v. 2), as the mighty God who has created the universe. In the second part he is called Yahwè, as the God of Israel by a special covenant, and Israel's Lawgiver.

the simple. The word in the LXX is the same as that in Mtt. xi 25, where our Lord speaks of the truths revealed to "little ones," but hidden from the "wise" and "prudent" (cp. cxviii 130; 1 Cor. i 27, 28).

13. *Offences.* The word means transgressions committed through error or inadvertence. Some guilt is attached to them if they are sinful *in causa:* hence from these inadvertencies and from hidden sins the Psalmist asks for cleansing.

14. *thy servant—i.e.,* David (see the title of Ps. xvii). Solomon unfortunately did fall under the dominion of strange gods.

15. The *words of my mouth* together with the inward *meditation of my heart* make the perfect prayer. The Psalmist will not be one of those who honour God with their lips while their heart is far from him.

Redeemer. See note ix 13.

PSALM XIX (Heb. 20)

Title

" For the musical director (?): a psalm: of David."

Subject

Ps. xix seems to be a companion with Ps. xx. The former is a prayer before battle, the latter is the thanksgiving after the battle. In Ps. xix the people ask God to protect (v. 2), help (v. 3), and grant success (vv. 5, 6) to their king (v. 10), who offers prayers and sacrifice (v. 4) before setting out to battle. The king himself speaks (vv. 7-9), full of confidence that God will save him. His enemies rely on their superior military strength: he and his followers rely on God.

Authorship

The mention of a " king " in v. 10 is a sore trouble to the critics. Hence Cheyne after declaring that Pss. xix, xx " are among the most enigmatical in the collection " (*Psalms*, i, p. 79, 1904), enumerates most of the solutions proposed—ranging, as usual, from pre-exilic to Maccabean dates. He finds his solution " provided by a keen textual criticism." This means that he rubs out the noxious words " king " and " anointed " (v. 7), and substitutes for them " thy people " and " loyal one " !

The title attributes the Ps. to David. In the Ps. we ffnd mention of a " king," Yahwè's " anointed," who is a warrior, and who offers sacrifice for victory. For him his people intercede in a prayer that was not ephemeral, but was ever afterwards treasured up and was put into a group of " Psalms of David."

Some writers (*e.g.*, D'Eyragues, Kirkpatrick), while ready to concede a Davidic date to the Ps., suppose, however,

that King David did not himself write it. They feel an objection which Driver formulates when he remarks: "To suppose that David wrote for the people the words in which they should express their own loyalty to him, is in the highest degree unnatural and improbable" (*Literature of Old Testament*, p. 376). We might quarrel with the phrase "in which they should express their own loyalty to him," but leaving this point aside, we may ask: Is there really anything unnatural or improbable in the supposition when we consider the relationship between the pious king and his subjects? We would not deem it strange if the Holy Father composed a prayer for the Pope's intentions at a time of anxiety, and ordered that the faithful should recite it publicly. So the Hebrews, who regarded their king as God's anointed, and identified the safety of the whole nation with that of their king, would hardly have thought it incongruous if the Royal Psalmist of Israel asked them to join with him in a prayer written by himself on the eve of battle.

Occasion

The Syriac Version is probably correct in connecting this Ps. with the war against the Ammonites (2 K. x 7-19). The situation was serious, for the Syrians were helping the Ammonites with a great number of chariots (1 Par. xix 7-18; cp. v. 8 in Ps.).

Application

This Ps. may be used beautifully as a priest's prayer for his brother-priests, God's anointed ones. Verse 4 may be applied to the Mass.

Vulgate

2. Exaudiat te Dominus in die tribulationis:
   protegat te nomen Dei Jacob.
3. Mittat tibi auxilium de sancto:
   et de Sion tueatur te.
4. Memor sit omnis sacrificii tui:
   et holocaustum tuum pingue fiat.
5. Tribuat tibi secundum cor tuum:
   et omne consilium tuum confirmet.

6. Laetabimur in salutari tuo:
et in nomine Dei nostri magnificabimur.
7. Impleat Dominus omnes petitiones tuas:
nunc cognovi quoniam salvum fecit Dominus Christum suum.
Exaudiet illum de caelo sancto suo:
in potentatibus salus dexterae ejus.
8. Hi in curribus, et hi in equis:
nos autem in nomine Domini, Dei nostri, invocabimus.
9. Ipsi obligati sunt, et ceciderunt:
nos autem surreximus et erecti sumus.
10. Domine, salvum fac regem:
et exaudi nos in die, qua invocaverimus te.

---

2. May Yahwè answer thee in the day of distress:
May the name of the God of Jacob put thee in security.
3. May he send thee help from the sanctuary,
And from Sion may he support thee.
4. May he be mindful of all thine offering,
And consider thy burnt-offering fat. Sela.

5. May he grant thee thy heart's desire,
And fulfil all thy designs.
6. We will rejoice in thy safety,
And will exult (?) in the name of our God.
May Yahwè fulfil all thy requests!

7. Now I know that Yahwè is to save his anointed:
He answereth him from his holy heaven,
By the saving might of his right hand.

8. Some [are mighty] in chariots, and some in horses,
But we are mighty by the name of Yahwè our God.
9. They bow down and fall,
But we arise and stand erect.

10. Yahwè, save the king:
Answer us in the day we call [unto thee].

Observations

v. 4. *pingue fiat :* The subj. is Yahwè. The vb. Piel, *consider fat.*

v. 5. *confirmet :* Rather *impleat* as v. 7: same Heb. vb. So St Jer.

v. 6. *magnificabimur* = LXX B *μεγαλυνθησόμεθα*, as Pesh., reading vb. גָּדַל: but read prob. נָגִיל from גִּיל, *rejoice*, which gives good parall. M.T. נִדְגַּל = *we will raise the standard* (?) is improb., as also St Jer. *ducemus choros.*

v. 7. *nunc* begins a new stanza.

salus : Read *salutis* with St Jer. and translate as adj.

v. 8. *invocabimus* as LXX א^{c,a}: but א* *ἀγαλλιασόμεθα* and B, Psalt. Rom., St Aug., Cassiodorus, *μεγαλυνθησόμεθα* (cp. v. 6 above). The last = נְגַדֵּל or, more prob., נְגַבִּיר (cp. *magnificabimus*, xi 5); which is more satisfactory than M.T. נַזְכִּיר, *mention* = St Jer. *recordabimur.*

v. 10. M.T. and St Jer. wrongly divide thus: *Domine salva : rex exaudiet nos*, etc. Vulg and LXX are right. The *Breviarium in Ps.* (P.L., t. 26, col. 928) has, peculiarly: "In Hebraeo ita scriptum est: Domine, salvum fac regem: qui exaudiat nos," etc. With LXX, Vulg. also read imv. *exaudi* instead of imperf. in M.T., St Jer. Prob. omit *et.*

Notes

2. Why *God of Jacob ?* Because Jacob before he was called Israel built an altar at Bethel to God "who answered me in the day of my distress" (Gen. xxxv 3).

3. *sanctuary* at Sion where the Ark was set up.

4. Sacrifices were offered before battle (1 K. vii 9, 10, xiii 9-12).

be mindful of is a sacrificial term (cp. the "memorial" in Lev. ii 2, 9, 16, where the *minḥa* ["offering"] sacrifice is also described. It would seem, therefore, that this Psalmist of the time of the Monarchy knew the so-called "P" document).

consider fat—i.e., find acceptable.

6. The *safety* of David was that also of Israel, for "Yahwè hath spoken to David saying: By the hand of David, my servant, I will save my people Israel from the hand of the Philistines, and from the hand of all their enemies" (2 K. iii 18).

7. David is the speaker. He is confident that God will give him (*his anointed :* cp. xvii 51) the victory. "Ipsius David verba sunt ex Spiritu sancto victoriam praesagientis" (Agellius).

8. The Ammonites and Syrians had a strong force of cavalry and charioteers (2 K. x 18; 1 Par. xix 6, 7, 18). By Deuteronomic law the Hebrew king was to put his trust not in cavalry but in God (Deut. xvii 16).
10. We sing this verse as our prayer for the king.

PSALM XX (Heb 21)

Title

" For the musical director (?): a psalm: of David."

Subject

This Ps. is the sequel to Ps. xix. In it the king and his people thank God for the victory granted in answer to prayer (vv. 2, 3). The blessings and graces bestowed on the king are then set forth (vv. 4-8). There follows a description of God's punishments on his enemies (vv. 9-13). The last verse is a conclusion (v. 14).

Authorship

It is generally agreed that Pss. xix, xx are from the same hand.

Application

Thanksgiving for the vocation to the priesthood and its blessings. Verses 9-13 may remind us of the punishment due to a priest who has become an enemy of Christ. To whom much is given of him much is expected.

Vulgate

2. Domine, in virtute tua laetabitur rex:
et super salutare tuum exsultabit vehementer.
3. Desiderium cordis ejus tribuisti ei:
et voluntate labiorum ejus non fraudasti eum.
4. Quoniam praevenisti eum in benedictionibus dulcedinis:
posuisti in capite ejus coronam de lapide pretioso.
5. Vitam petiit a te:
et tribuisti ei longitudinem dierum in saeculum,
et in saeculum saeculi.
6. Magna est gloria ejus in salutari tuo:
gloriam et magnum decorem impones super eum.

7. Quoniam dabis eum in benedictionem in saeculum saeculi:
laetificabis eum in gaudio cum vultu tuo.
8. Quoniam rex sperat in Domino:
et in misericordia Altissimi non commovebitur.
9. Inveniatur manus tua omnibus inimicis tuis:
dextera tua inveniat omnes qui te oderunt.
10. Pones eos ut clibanum ignis in tempore vultus tui:
Dominus in ira sua conturbabit eos,
et devorabit eos ignis.
11. Fructum eorum de terra perdes:
et semen eorum a filiis hominum.
12. Quoniam declinaverunt in te mala:
cogitaverunt consilia quae non potuerunt stabilire.
13. Quoniam pones eos dorsum:
in reliquiis tuis praeparabis vultum eorum.
14. Exaltare Domine, in virtute tua:
cantabimus et psallemus virtutes tuas.

---

2. Yahwè, the king is glad because of thy strength;
And because of thy help he greatly rejoiceth.
3. Thou hast given him his heart's desire,
And hast not withholden the request of his lips. Sela.
4. For thou comest to meet him with blessings of goodness:
Thou settest on his head a crown of refined gold.
5. He asked life of thee, and thou gavest him
Length of days for ever and ever.
6. Great is his glory because of thy help:
Splendour and majesty thou dost lay upon him.
7. For thou settest him a blessing for ever:
Thou makest him joyful with gladness by thy presence.
8. For the king trusteth in Yahwè,
And through the mercy of the Most High he is not moved.

9. Thy hand doth find out thine enemies:
Thy right hand findeth all that hate thee.

10. Thou shalt make them as a fiery furnace at the time of thy presence:
Yahwè shall confound them by his anger,
And fire shall devour them.
11. Their fruit thou shalt destroy from the earth,
And their seed from among the sons of man.
12. For they have spread evil against thee:
They have thought out a scheme which they shall not be able to perform.
13. For thou shalt make them turn their shoulder:
Thou shalt establish thyself by thy tent-cords in front of them.
14. Be thou exalted, O Yahwè, in thy strength!
We will sing and psalm about thy powers.

Observations

v. 2. Omit מה in M.T.: not in Vulg., LXX, Pesh., St Jer.
v. 3. *eum :* Perhaps מִמֶּנּוּ has fallen out from M.T.
v. 4. *dulcedinis :* strictly *bonitatis*, St Jer.
lapide pretioso : See obs. 19. 11.
v. 5. *et* (1), as LXX, St Jer.: not M.T.
v. 6. *gloria, gloriam :* not same Heb. word.
magnum : Omit; not in M.T., St Jer.
v. 7. *in benedictionem :* Omit *in ;* not in LXX, M.T., St Jer. Read sing. noun with Vulg., LXX, St Jer. against M.T. For the idea see Gen. xii 2.
laetificabis : Not same Heb. vb. as v. 2. Here St Jer. *hilarabis.*
v. 9. *Inveniatur :* The prep. ל gives the idea of finding *out*, and accounts for *omnibus* (dative). No prep. after *inveniat.*
omnes, as LXX; not M.T., St Jer. Parall. rather favours retention.
v. 10. *ut* as LXX, M.T., St Jer. Possibly כ was originally ב, *in.*
v. 12. *declinaverunt :* Same vb. 17. 11; see obs.
consilia : Read sing. with M.T., St Jer.
quae non potuerunt stabilire : In M.T. simply בַּל־יוּכְלוּ, which may mean: "They shall not prevail" (Briggs; cp. xii 5); but better understand a rel. as LXX, Vulg., and St Jer.: *quod non potuerunt.*
v. 13. *dorsum :* Rather *humerum*, St Jer.
in reliquis tuis praeparabis vultum eorum, as LXX, wrongly reading מיתריך as partic. of vb. יָתַר, *remain over.* This gives no sense. Read therefore with M.T. noun מֵיתָר. But what meaning? It is used of *cords* of the Tabernacle, Ex. xxxv 18, xxxix 40; Nu. iii 26, 37, iv 26, 32; and of the *ropes* of a tent,

Is. liv 2; Jer. x 20. Elsewhere it does not occur except here in Ps., where it cannot mean *cords* of Tabernacle, and so should mean *ropes* of a tent. Moderns usually translate *bowstrings*, especially as the vb. is כּוֹן, used of *fixing* arrows on the bowstring, 7. 13, 11. 2. This may be the right interpretation, nevertheless (1) מֵיתָר is not used elsewhere of *bowstrings*, for which Heb. is יֶתֶר; (2) the vb. is left without an object; (3) the prep. after the vb. would be ל rather than עַל; (4) after the Psalmist has said that the enemy shall turn shoulder, it is rather unlikely that he should then speak of shooting *at their faces*. We prefer, therefore, to give מֵיתָר its more likely meaning, and point the vb. Niphal—*i.e.*, תִּכּוֹן. St Jer. rather favours our rendering by *funes tuos firmabis contra facies eorum.*

v. 14. *virtutes:* Plur. also LXX, St Jer. M.T. sing.: not same Heb. as *virtute.*

Notes

2. *thy help—i.e.*, the victory that has come from thy help (cp. v. 6 of preceding Ps).
3. See v. 5 of preceding Ps.
4. *a crown.* We have seen that Pss. xix, xx were probably written at the time of the Ammonite war (p. 187). Now among the spoils taken from the city of Rabbath captured during this campaign was a precious crown which the victors placed on David's head (2 K. xii 30; 1 Par. xx 2).
5. *Length of days for ever and ever.* This may be merely a formula for a long life, but the verse seems to have a deeper meaning. "If an individual . . . were referred to," says Cheyne, "this would mean that the prince who is eulogized would live on in his successors;" and, indeed, it seems obvious that reference is made to the promise in 2 K. vii 13, 16, that David's kingdom is to remain for ever. Rightly does Agellius say that this verse "intelligi aliter non potest nisi ad Christum David filium retulerimus; quo in aeternum vivente, vivit etiam David, et regnat; juxta illud oraculum quod illi per Nathan Deus edidit" (cp. Ps. lxxxviii 4, 5, 30, 37).
7. *settest him a blessing*—a Hebrew idiom. A person most blessed and a blessing for others was blessing itself (cf. Gen. xii 2; Is. xix 24, 25; Zach. viii 13).
9. Some writers (*e.g.*, Fillion, Kirkpatrick, Briggs) think that in vv. 9-13 the king (David) is spoken of; others, however

(*e.g.*, Hupfeld, Cheyne), say that God is addressed in these verses. This second opinion is far more probable. So Agellius writes: "Nonnulli ad David haec verba dirigi putant, et sunt ex Hebraeis aliqui. Septuaginta vero, qui optantis modo transtulerunt, videntur magis sensisse ad Deum dirigi verba Prophetae, ac precari ut Dei manus inveniat omnes inimicos ejus. Cui sensui favere videtur illud quod sequitur: *Pones eos ut clibanum ignis in tempore vultus tui*, quod de David dici non satis convenienter potest, cum ejusmodi loquendi forma de Deo dici soleat; et sequentia verba id aperte coarguant: *Dominus in ira conturbabit eos et devorabit eos ignis.*" We may add that the two stanzas (2-8, 9-13) are clearly antithetical: the first gives a description of God's blessings on the man who trusts in him, while the second describes God's punishments on his enemies.

10. *at the time of thy presence—i.e.*, at the time of divine visitation. The verse should be compared with Mal. iv 1: "For, behold, the day shall come, burning as a furnace; and all the proud and all that do evil shall be stubble; and the day that cometh shall burn them up, saith Yahwè of hosts." The reference is to the day of final judgement.

11. *Their fruit—i.e.*, their children.

12. *thought out a scheme*—against Yahwè and his anointed (cf. Ps. ii 2).

13. See obs. above.

PSALM XXI (Heb. 22)

Title

"For the musical director (?): at break of dawn (see Introduction, p. 19): a psalm: of David." Some of the Fathers referred the second part of this title to "the Resurrection as having taken place very early in the morning; and to the Resurrection the end of the Psalm certainly alludes" (Neale: *Commentary on Psalms*, i, p. 247).

Subject

This Ps., which describes the terrible sufferings of a certain individual and the glorious result of those sufferings, is clearly Messianic. Neither David nor any other character in the Old Testament suffered as the person in this Ps. (see especially vv. 7-9, 12-19). And certainly no character in the Old Testament could have expected as the result of his personal sufferings the conversion of the Gentiles (vv. 26-28).

Our Lord hanging on the Cross uttered aloud the opening words of this Ps. (Mtt. xxvii 46; Mk. xv 34). That this Scripture " might be fulfilled " his garments were divided by his executioners (v. 19 and Mtt. xxvii 35; Jo. xix 24). The parching thirst described in v. 16 was experienced by the suffering Christ (Jo. xix 28, 29). His bones were disjointed by the crucifixion (vv. 15, 18). His hands and feet were " dug " with nails (v. 17). Using the very words of this Ps, (v. 9), his enemies mocked at him (Mtt. xxvii 43; Lk. xxiii 35). Like the jeerers in this Ps. (v. 18), they stared at him (Mtt. xxvii 36). Finally, the writer of the Epistle to the Hebrews puts v. 23 of the Ps. into the mouth of the suffering Redeemer (Heb. ii 11, 12).

St. Thomas Aquinas comments (*in David., ad loc.*): " Et inter alia specialiter iste psalmus agit de passione Christi. Et ideo hic est ejus sensus litteralis." The " alia," as he mentions later, are the Resurrection, conversion of the Gentiles, etc. He continues: " Et ideo licet figuraliter hic psalmus dicatur de David, tamen specialiter ad litteram refertur ad Christum." Then he adds: " In synodo Toletana quidam Theodorus Monestenus qui hunc ad litteram de David exponebat, fuit damnatus et propter hoc et propter alia multa, et ideo de Christo exponendus est." The reference seems to be to Theodore of Mopsuesta, who was condemned by the fifth Œcumenical Council (Mansi, t. 9, col. 212). It must be noticed, however, that Theodore's propositions were condemned not singly, but " in globo."

Père Lagrange (*R. B.*, 1905, p. 50) classes Ps. xxi with those " moins directement Messianiques "; it is Messianic only " dans les sens larges "; it has become Messianic because Christ applied it to himself. He adds: " Il est possible

qu'il [the Psalmist] ait exagéré ses souffrances dont quelques traits sont évidemment métaphoriques (v. 7), et que les termes en soient plus littéralement vrais de J.C. que de lui-même." But it seems easier for us to exclude this idea of the Psalmist's exaggeration, and to see in the Ps. pure prophecy.

Nevertheless we are indebted to the learned Dominican for his trenchant disposal of Bäthgen's wild theory to the effect that the speaker in the Ps. is not an individual, but the Jewish community. Briefly and to the point Lagrange writes (*R. B., ibid.*, p. 51): "Les traits sont tellement individuels que cette opinion touche au ridicule. Et en effet le patient se distingue autant qu'il possible de ses frères et de la communauté (v. 23) puisqu'il paraitra au milieu d'eux pour rendre grace."

But Bäthgen is not without followers. Briggs—giving us a good example of that "minus recta sacri textus interpretatio" spoken of by the Biblical Commission in the seventh part of its reply to questions on the Psalter—solemnly tells us that "we cannot think of direct prophecy" here, or, presumably, elsewhere in the O.T., and concludes that "the sufferer is thus the ideal community." Cheyne and others also labour to exclude any individual speaker.

The Ps. is divided into two parts—viz., vv. 2-22 and 23-32. The first part describes the grief and sufferings of Christ: the second part declares the mediatorial value of his Passion and death. The rhythm is not the same in the two parts: it is changed purposely, to give one note for grief and another for triumph—a minor and major key—as Lagrange points out.

Ps. xxi is used especially on Good Friday. In the divine Office it is said every Friday at Prime. Pss. xxi-xxiv are, all of them, Prime Pss. by tradition.

Authorship

There is no reason for rejecting the Davidic authorship declared by the title. Critics who see in the Ps. Israel in Exile, demand, of course, a post-exilic or exilic date.

Note on the Suffering Servant

The similarity between this Ps. and the famous passage in Isaiah lii 13-liii cannot escape the attention of the reader. That the passage in Isaiah is pure prophecy is evident for all except the prejudiced rationalist. On this matter see the scholarly treatment in *Catholicism and Criticism*, by Père Hugueny, O.P., Eng. Tr., pp. 42-58. For the same reason we have said that Ps. xxi is pure prophecy.

Hence it follows that the prophet Isaiah was not the first to paint the sufferings of the Servant of Yahwè. In the *Expositor* for March, 1916, Canon Van Hoonacker, of Louvain, says with wisdom: " Nevertheless, something . . . is required to explain the confidence with which the prophet [Isaiah] relies on the understanding of his audience when he repeatedly dwells on the expiatory sufferings and death by which the Servant shall accomplish the redemption of his people and of mankind. *He seems implicitly to refer to views already current among those whom he addresses* " (p. 209, italics mine). The learned Canon then suggests that the sufferings of Joiakim may have served " as a model in miniature for the description of the destiny of that mysterious figure of the days to come." To our mind, the reason why the audience understood Isaiah's prophecy was simply that both he and those whom he addressed *already knew Ps. xxi.* Hence it follows that Isaiah was not only the first to describe the sufferings of the Messiah, but that he borrowed the expression *Servant of Yahwè* from Messianic Pss. already current. Likewise, he was not the first to refer to the womb of Mary (xlix 1); we find this reference in vv. 10, 11 of the Ps. and in other Messianic Pss.

For the Messiah as the Servant of Yahwè in Isaiah, consult, besides the references given above, Condamin, S.J., *Le Livre d'Isaïe*, pp. 325-344, and Van Hoonacher, R.B., 1909, pp. 497 ff.

Vulgate

2. Deus, Deus meus, respice in me:
quare me dereliquisti ?
longe a salute mea verba delictorum meorum.
3. Deus meus, clamabo per diem, et non exaudies:
et nocte, et non ad insipientiam mihi.
4. Tu autem in sancto habitas,
laus Israel.
5. In te speraverunt patres nostri:
speraverunt, et liberasti eos.
6. Ad te clamaverunt, et salvi facti sunt:
in te speraverunt, et non sunt confusi.
7. Ego autem sum vermis, et non homo:
oppobrium hominum, et abjectio plebis.

8. Omnes videntes me, deriserunt me:
locuti sunt labiis, et moverunt caput.
9. Speravit in Domino, eripiat eum:
salvum faciat eum, quoniam vult eum.
10. Quoniam tu es qui extraxisti me de ventre:
spes mea ab uberibus matris meae.
11. In te projectus sum ex utero:
De ventre matris meae Deus meus es tu,
12. ne discesseris a me:
Quoniam tribulatio proxima est:
quoniam non est qui adjuvet.
13. Circumdederunt me vituli multi:
tauri pingues obsederunt me.
14. Aperuerunt super me os suum,
sicut leo rapiens et rugiens.
15. Sicut aqua effusus sum:
et dispersa sunt omnia ossa mea.
Factum est cor meum tamquam cera liquescens
in medio ventris mei.
16. Aruit tamquam testa virtus mea,
et lingua mea adhaesit faucibus meis:
et in pulverem mortis deduxisti me.
17. Quoniam circumdederunt me canes multi:
concilium malignantium obsedit me.
Foderunt manus meas et pedes meos:
18. dinumeraverunt omnia ossa mea.
Ipsi vero consideraverunt et inspexerunt me:
19. diviserunt sibi vestimenta mea,
et super vestem meam miserunt sortem.
20. Tu autem, Domine, ne elongaveris auxilium tuum a me:
ad defensionem meam conspice.
21. Erue a framea, Deus, animam meam:
et de manu canis unicam meam:
22. Salva me ex ore leonis:
et a cornibus unicornium humilitatem meam.
23. Narrabo nomen tuum fratribus meis:
in medio ecclesiae laudabo te.
24. Qui timetis Dominum, laudate eum:
universum semen Jacob, glorificate eum.

25. Timeat eum omne semen Israel:
quoniam non sprevit, neque despexit deprecationem pauperis:
Nec avertit faciem suam a me:
et cum clamarem ad eum, exaudivit me.
26. Apud te laus mea in ecclesia magna:
vota mea reddam in conspectu timentium eum.
27. Edent pauperes, et saturabuntur:
et laudabunt Dominum qui requirunt eum:
vivent corda eorum in saeculum saeculi.
28. Reminiscentur et convertentur ad Dominum
universi fines terrae:
Et adorabunt in conspectu ejus
universae familiae Gentium.
29. Quoniam Domini est regnum:
et ipse dominabitur Gentium.
30. Manducaverunt et adoraverunt omnes pingues terrae:
in conspectu ejus cadent omnes qui descendunt in terram.
31. Et anima mea illi vivet:
et semen meum serviet ipsi.
32. Annuntiabitur Domino generatio ventura:
et annuntiabunt caeli justitiam ejus
populo qui nascetur, quem fecit Dominus.

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2. My God, my God, why hast thou forsaken me?
Far from my salvation are the words of my groaning.
3. My God, I cry by day, and thou answerest not;
And by night, yet there is no repose for me.
4. But thou art enthroned in a holy place:
Israel's praise (is of thee).

5. In thee our fathers trusted:
They trusted, and thou didst deliver them.
6. Unto thee did they cry out, and they found safety:
In thee they trusted, and were not put to shame.

7. But, as for me, I am a worm, and no man;
A reproach of mankind, and despised of people.

8. All they that see me scoff at me:
   They open wide their lips, they wag the head,
9. [Saying]: " He relied on Yahwè; let him deliver him !
   Since he delighteth in him, let him rescue him !"

10. But thou art he who drewest me from the belly;
    My trust upon my mother's breast:
11. Upon thee was I cast from the womb;
    From my mother's belly thou art my God.

12. Be not far from me, for distress is nigh;
    For there is no one to help (me).
13. Many oxen have surrounded me:
    Fat bulls have compassed me.
14. They have opened their mouth upon me;
    [Like] a ravening and roaring lion.

15. I am poured out like water,
    And all my bones are out of joint.
    My heart is become like wax
    Melted in the midst of my bowels.
16. My strength is dried like up a potsherd;
    And my tongue cleaveth to my jaws;
    And to the dust of death thou hast brought me.

17. For many dogs have surrounded me:
    A crowd of evildoers have closed in upon me.
    They have dug my hands and my feet:
18. They number all my bones,
    [As] they stare and look on me.
19. They divide my garments among them,
    And on my tunic they cast lots.

20. But thou, O Yahwè, be not afar off:
    Hasten, O thou my succour, to mine assistance.
21. Deliver my soul from the sword;
    Mine only possession from the paw of the dog.
22. Save me from the lion's mouth;
    And mine afflicted [soul] from the horns of wild oxen.

23. I will declare thy name unto my brethren:
    In the midst of an assembly I will praise thee,

24. [Saying]: " Ye that fear Yahwè, praise him:
All ye the seed of Jacob, glorify him.
25. May all the seed of Israel stand in awe of him:
For he hath not despised nor slighted the cry of the afflicted:
Neither hath he hidden his face from me;
But when I cried unto him, he heard me."

26. Of thee (will be) my praise in a great assembly:
My vows will I pay in the presence of those that fear thee.
27. The meek shall eat and be satisfied:
They shall praise Yahwè who seek after him:
Their hearts shall live for ever.

28. All the ends of the earth shall remember and shall turn unto Yahwè:
And all families of nations shall worship before him.
29. For the Kingdom (shall be) Yahwè's:
And he shall be ruling over the nations.
30. All the fat ones of the earth shall eat and worship:
All they that go down to dust shall bow down before him.

And I, myself, shall live for him:
31. And my seed shall serve him.
There shall be numbered unto the Lord a generation to come:
32. And they shall declare his justice,
To a people that shall be born:
For Yahwè hath done [this].

Observations

v. 2. *Deus* (1) : Add *meus* with M.T., Pesh., Targ., Sym., etc.: Mtt. xxvii 46; Mk. xv 34.

respice in me = LXX *πρόσχες μοι* = חוּשָׁה־לִי (cp. v. 20). But omit as gloss.; not in M.T., St Jer., Pesh., Targ., Mtt., Mk., etc.

delictorum meorum, from LXX reading שְׁגִיאֹתַי (cp. 19. 13), a mistake for שַׁאֲגָתִי M.T. = St Jer. *rugitus mei*. The vb. is used in v. 14 below for the *roaring* of a lion; but here we translate *groaning*.

v. 3. *et* (3) may be translated as *yet.*

ad insipientiam = LXX εἰς ἄνοιαν. It is suggested that this is a corruption of ἀνείαν (from ἀνίημι), *repose, relaxation* = M.T. דּוּמִיָּה = St Jer. *silentium.*

v. 4. *in sancto habitas,* as LXX, Sym. But M.T. *Thou* (*art*) *holy : Thou sittest upon the praises of Israel—i.e.,* no prep. before קְדוֹשׁ, for which LXX read קֹדֶשׁ (sing. or plur. ἐν ἁγίοις), and with a different division of lines from that of LXX and St Jer. Latter has *Et tu, sancte habitator, laus Israel.* Against M.T. God is said to be enthroned over the cherubim (*e.g.,* Pss. lxxix 2, xcviii 1), but not upon " praises "; further, Is. lvii 15 favours LXX. On *habitas* see obs. 2. 4. The LXX, Pesh., St Jer. have sing. *laus* against M.T. plur. After *Israel* read בְּךָ, *of thee* (cp. 71. 6). It has slipped out owing to v. 5 beginning בְּךָ.

v. 6. *clamaverunt* is not same Heb. vb. as *clamabo,* v. 3.

v. 8. *locuti sunt :* With Cheyne read יִפְעֲרוּ, *they open wide,* rather than M.T. יַפְטִירוּ, *they separate* (*with the lip*), which is not found elsewhere, while, for former, see Job xvi 10; Ps. 119. 131. St Jer. has *dimittunt* (*labium*).

et : Omit; not in LXX, M.T., St Jer.

v. 9. *Speravit* as LXX, Pesh., St Jer. (*Confugit*), Mtt. xxvii 43 (*confidit*) all reading 3rd pers. perf. against M.T. infin. abs. or imper. The Heb. vb. is not same as in vv. 5, 6.

eripiat is same Heb. as *liberasti,* v. 5.

salvum faciat is not same Heb. as v. 6, but is same as *Erue,* v. 21.

v. 10. *Quoniam tu:* Rather *Tu autem,* St Jer.

spes mea, as LXX, Pesh., St Jer. (*fiducia mea*), Ps. 71. 5 = מִבְטַחִי against M.T. מַבְטִיחִי.

ab as LXX, Pesh., St Jer. perhaps = מִן instead of M.T. עַל.

v. 12. Begin a new stanza.

v. 13. *pingues,* as St Jer., Sym., LXX—*i.e.,* דָּשְׁן perhaps; or else interpr. of M.T. אַבִּירֵי בָשָׁן, lit. *strong ones* (i.e., *bulls*) *of Bashan.* In Deut. xxxii 14 is a reference to the fatness of the *breed of Bashan ;* in Amos iv 1 the *kine of Bashan* are haughty and depraved women.

v. 15. *ventris* is not same Heb. noun as v. 10. There St Jer. *utero.*

v. 17. *multi,* as LXX: not M.T., St Jer.

obsedit is not same Heb. vb. as v. 13.

Foderunt = LXX ὤρυξαν, as Pesh., Arabic, and Complutensian Heb. text—*i.e.,* כָּארוּ from כָּרָה, *dig* (or, B.D.B. from כּוּר, *bore*). M.T. כָּאֲרִי, *like a lion,* is impossible, but may be accounted for as follows. Verse 13 is parall. to 17*a, b ;* then in v. 14 the *lion* is introduced; so by a trick of the mind a copyist introduces him also in 17*c.* Notice, however, that the Psalmist's word for *lion* is not אֲרִי but אַרְיֵה, see vv. 14, 22. St Jer. has *vinxerunt* (for *fixerunt* ?), so Aq. in one copy, but he also is

said to have read an Aram. word = *they befouled.* "C'est par esprit d'antagonisme contre les chrétiens que les Juifs Aquila et Symmachus n'ont pas donné la traduction exacte" (Fillion).

v. 18. *dinumeraverunt*, as LXX, St Jer. (?), gives better parall. and sense than M.T. 1st pers. sing. No full-stop after *mea*, but after *me*. We may omit *vero*.

v. 20. *auxilium tuum*, as LXX א^{c,a} R U; but B has τὴν βοήθειάν μου = M.T. except that latter rightly begins a new line, and the noun is a voc. So St Jer.: *fortitudo mea* (*in auxilium meum festina*).

defensionem : The Heb. means rather *help* or *assistance.*

conspice : Read *festina* with St Jer., M.T.

v. 21. *Deus :* Omit; not in LXX, St Jer., M.T. Also *et :* not in St Jer., M.T.

unicam meam : The soul (cp. parall.) is so called as it is the one thing that is especially our own.

v. 22. *unicornium :* The Heb. word means *wild oxen.*

humilitatem meam as LXX, Pesh., Sym. = עֲנִיָּתִי, which gives better sense than M.T. עֲנִיתָנִי = St Jer. *exaudi me.*

v. 25. *Timeat* is not same Heb. vb. as v. 24. The LXX and Vulg. imperf. יָגוּרוּ is better than M.T. וְגוּרוּ = St Jer. *et metuite* (cp. 33. 8).

deprecationem, as LXX, Pesh., Targ.—*i.e.*, צַעֲקַת. In M.T. "צ dropped out after ץ" (B.D.B.): עֲנוּת is not found elsewhere. St Jer. *modestiam* = עֲנָוָה.

pauperis : See obs. 9. 13.

a me, as LXX = מִמֶּנִּי instead of M.T. מִמֶּנּוּ = St Jer. *ab eo.*

clamarem, as LXX = בְּשַׁוְּעִי instead of M.T. בְּשַׁוְּעוֹ = St Jer. *clamaret.* Not some Heb. vb. as vv. 3, 6.

exaudivit : Rather *audivit*, St Jer.

me : No suffix in M.T., St Jer.

v. 26. *Apud te—i.e., concerning thee*, or *of thee*, rather than *with thee.*

v. 27. *et* (2) *:* Omit; not in M.T., St Jer. For *pauperes* read *mites*, St Jer., M.T.

vivent corda eorum, as LXX, Pesh.—*i.e.*, לְבָבָם instead of M.T. לְבַבְכֶם, which gives an awkward change of person, and spoils the context by an unexpected command. St Jer. *vivet cor vestrum.*

v. 28. *in conspectu ejus*, as LXX, Pesh., St Jer. (*coram eo*) = לְפָנָיו, evidently correct against M.T. לְפָנֶיךָ.

v. 30. *terram :* Rather *pulverem*, St Jer.

v. 31. *anima mea illi vivet*, as LXX, Pesh. = נַפְשִׁי לוֹ חָיָה against M.T. נַפְשׁוֹ לֹא חָיָה, which is meaningless. Moreover, Aq., Theod., Sym., St Jer. all testify to לוֹ against M.T. לֹא. On *anima* see obs. 3. 3. Notice parall. (cp. 25. 13).

et (2) as LXX. Not in M.T., St Jer.

meum, as LXX, Theod. No suffix in M.T., St Jer.

v. 32. *Annuntiabitur :* The vb. here has its first meaning of *count* in sense of numbering. Perhaps Niph. would be better than M.T. Pual.

generatio, as LXX, Pesh. Omit ל in M.T. St Jer. *in.*

ventura, as in LXX ends a line and reads יָבוֹא. This is better than M.T., where the word begins a new line as יָבֹאוּ. A rel. is understood. St Jer., Pesh. agree with M.T.

annuntiabunt is not same Heb. vb. as previous line.

caeli : Omit; not in LXX, M.T., St Jer.

quem : Heb. כִּי = *that, for*, or *because*. The exact meaning here is not clear.

Dominus, as LXX, Pesh. Not in M.T., St Jer.

Notes

2. " Haec fuerunt verba Christi in cruce. Ex his autem verbis Arius occasionem sumpsit erroris, scil. quod in morte Christi separata est divinitas ab humanitate. . . . Sed hoc erroneum est. Est autem sciendum quod aliquis dicitur derelictus a Deo quando non adest ei Deus, sicut videtur adesse quando protegit eum et implet ejus petitionem. . . . Et quia Christus non est liberatus a passione corporali cum esset in passione, secundum hoc dicitur ad horam derelictus, id est, passioni expositus " (St Thomas, *ad loc.*). Cp. Mtt. xxvii 46; Mk. xv 34.

Far from my salvation, etc. In spite of much moaning and suffering, the end is not yet.

3. He alludes to his two prayers, one at night in the garden, the other by day on the Cross " (Bellarmine).

5. " As often as the children of Israel appealed to him, so often did he send them one of the Judges to deliver them, such as Gideon, Samson, Samuel, etc." (Bellarmine).

7. Cp. Is. liii 3.

8. Cp. Lk. xxiii 35; Mtt. xxvii 39; Mk. xv 29.

9. Cp. Mtt. xxvii 43. " Wonderful prophecy, predicting not only the facts, but the very words that would be used on the occasion " (Bellarmine).

10. *my mother's breast.* Mary, the mother of Christ, is associated with her divine Son in prophecy as well as in the Gospel story. In the first prophecy (Gen. iii 15, which the Jewish Targums also regard as Messianic) the Messiah is " the seed of the woman." In the great

prophecy of Is. vii 14, Mary is "the virgin that shall conceive and bear a son" (cp. Mtt. i 23). Ten-elevenths of his mortal life Christ spent with her at Nazareth. There in the privacy of home-life she saw him work his first miracles, so that when he began his public life she could ask for a public miracle (Jo. ii 3-5). When his life was drawing to a close she was standing by the Cross (Jo. xix 25). Meditating on this verse in all probability, he confided her to St John. St Thomas comments: "Sed singulariter dicit Christus abstractum ex utero matris, qui mirabiliter conceptus est, et sine semine natus, servata matris integritate."

11. *Upon thee was I cast.* The divine paternity of Christ is here expressed. When the Hebrew child came from his mother's womb, he was placed on the knees of his father to be recognised as a legitimate son (see Job iii 12; Gen. l 22, xxx 3, adoption).

12. The sufferings increase; so also the prayer.

13. He likens his enemies to wild beasts. "He alludes to the high-priests and Pharisees, who insult him like bulls goring him with their horns, as they say: 'Vah! Thou that destroyest the temple of God'; or like lions with their mouths open hungering for him, thirsting for his blood, and bellowing: 'Away with him! Away with him! Crucify him!'" (Bellarmine).

14. *They have opened* refers to the next line, where is the figure of the roaring lion.

15. *I am poured out*, etc. Cp. Jos. vii 5. Sadness of soul is meant.

all my bones are out of joint by distension during the Crucifixion.

like wax. The Sacred Heart seems, as it were, melted away through the pain, anguish, and fever during the Passion.

16. Cp. Jo. xix 28. "Hic sitim illam ex tanta exsiccatione corporis existentem indicat, propter quam clamare compulsus est: 'Sitio.' 'Tanta,' inquit, 'siti ac siccitate oris laboravi, ut lingua paene faucibus haeserit'" (Agellius).

thou hast brought me. His Father's will enters into the sufferings for the Redemption.

17. *dug—i.e.*, pierced (with nails).

18. His bones protrude through his emaciated body so that the staring mob can count them (Lk. xxiii 35; Jo. xix 37).
19. See Jo. xix 23, 24; Mtt. xxvii 35.
21. *only possession.* See obs. above.
22. *horns.* See note on xvii 3.
23. Here begins the second part of the Ps. The theme is the consequences that will flow from the Passion. " We see Jesus who was made a little lower than the angels because of the suffering of death, crowned with glory and honour " (Heb. ii 9-12).

my brethren—the Apostles, whom he called his brethren after the Resurrection. Then (v. 24) the Jews in general.

26. A new stanza, and the horizon widens. An " assembly " greater than that of the seed of Jacob will honour God. The word in the Septuagint is the same as that used by our Lord in Mtt. xvi 18, where he speaks of building his " ecclesia " (Church).

My vows. The word is used of votive offerings. With Catholic commentators we see here a reference to the Mass. " Quae vota sunt illa Corporis et Sanguinis sui vera sacrificia, laudis et eucharisticae, hoc est, gratiarum actionis nomine dignissima. Haec sacrificia et Ipse obtulit, cum suum corpus et Sanguinem tradidit, et idem in Ecclesia per sacerdotum suorum ministerium, tamquam Summus Sacerdos, et secundum ordinem a Deo constitutus, perficit, et Patri dicat." Thus wrote Bishop Agellio at the beginning of the seventeenth century. At the beginning of the fifth century Augustine, Bishop of Hippo, wrote on this same verse: " Quae sunt vota sua ? Sacrificium quod obtulit Deo. Nostis quale sacrificium ? Norunt fideles vota quae reddidit coram timentibus eum. Nam sequitur: ' Edent pauperes et saturabuntur.' . . . Sacrificium pacis, sacrificium charitatis, sacrificium Corporis sui norunt fideles " (P.L., t. 36, col. 178).

27. " Hic namque de mysteriorum sumptione et communicatione loquitur: deinde quid ea mysteria digne sumentibus praestent, exponit: ' Vivent corda eorum in saeculum saeculi.' Ille namque Panis vitae est, quem nisi manducaverimus non habebimus in nobis vitam, ut Ipse Salvator noster asserit " (Agellius).

28. *All the ends of the earth.* The "great assembly," the "ecclesia" of v. 26, is to be international—the Church Catholic. So Augustine takes occasion at this verse to give some scathing remarks against the "national" church of the Donatists (P.L., t. 36, col. 178-181).

shall remember—what? The parallel *shall worship* shows that liturgical remembrance is meant. So the Passion and death of Christ are daily renewed in the liturgy in obedience to the command: "Do this as my memorial."

29. *the Kingdom—i.e.*, the Kingdom of God, spoken of so often in the New Testament. Notice that this Messianic kingdom (the Church) is international, "over the nations," as Ps. ii 8.

30. *fat ones of the earth* is parallel to *they that go down to dust.* The former refers to rich and powerful persons (or nations), and the latter to the poor (cp. 1 K. ii 8). "Rich and poor alike."

shall eat. Evidently, from the context, the reference is to a *sacrificial* meal. As the Ps. is Messianic this can only refer to the Eucharist. In the Heb. the tense is prophetic perfect.

I, myself, shall live for him. The Incarnation. Christ came to do not his own will but that of the Father. He humbled himself and became obedient as a slave to his Father.

31. *my seed.* The Targum rightly interprets this as "the seed of Abraham" if we remember that "the seed of Abraham" is the Christian Church of all nations, as St. Paul teaches so clearly (Gal. iii 16, 19, 29; Rom. ix 7, 8, etc.). The same "seed" appears in the famous passage of the Suffering Servant in Is. liii 10, and in the other Messianic passages (Is. lxi 9, lxv 9). The idea goes back to the promises made to Abraham (Gen. xxii 17, 18, xxvi 4, xxviii 14), and to the Messianic passage in Gen. iii 15.

The *generation to come* is the Christian generation.

32. The idea seems to be indefectibility. One generation will constantly hand on to another the work that Yahwè has done through Christ.

Notice that the Psalmist is quite conscious that he is giving forth *direct prophecy* concerning religion, liturgy,

catholicity, of generations to come (vv. 28-32). Did he also see *Calvary* in a vision as he wrote the earlier part of the Ps.? It would seem that a vision of some sort was granted to him. But, it has been said, if this Ps. is really Messianic in the strictest (*i.e.*, exclusive) sense, would it not have been a complete enigma and cryptogram to the generations of Jews before Christ? To this we reply that these Jews certainly regarded many passages in their sacred books as directly Messianic and not to be understood fully until King Messiah should come. How exactly they regarded Ps. xxi we do not know for certain. What we have to keep in mind is that the primary author of the Ps. is the Holy Spirit who inspired the Psalmist. Now the meaning intended by the Spirit of God is that taught us by Christ, and (we cannot repeat this too often) when Christ explained the Scriptures to his Apostles they understood them in quite another light from that which had been given by Jewish teachers (Lk. xxiv 45).

Another example of a psalmist who is a teacher not merely of his own generation, but of a future generation is found in ci 19.

PSALM XXII (Heb. 23)

Title

"A psalm: of David."

Subject

This Ps. gives us two exquisite representations of God. In the first (vv. 1-4) he is the Good Shepherd. His sheep are not in need of anything. He takes them to delightful pastures and gives them refreshing waters to drink. He guides them so that they fear no danger. In the second picture he is the kind host who invites his guests to his table, anoints them with oil, and fills their cup to overflowing. Nothing but goodness and kindness is meted out to those that stay at his house (vv. 5-6).

Authorship

The title says that David wrote this delicious Ps. The language and syntax favour an early date, as Briggs and

others admit. Against the Davidic authorship it is said that there is a reference to the Temple in v. 6. But (1) the Tabernacle is also called the " House of God " (Ju. xviii 31, xix 18; 1 K. i 7, 24; 2 K. xii 20); (2) it is not improbable that this last line is an addition; but (3) we are of opinion that the " house " is primarily neither the Tabernacle nor the Temple, but the house of the guest in the Ps. See the note below.

Though the idea of God as a shepherd is frequent in O.T. writings,[1] and as early as Gen. xlviii 15, yet what more natural than that the shepherd-poet should leave us a theme on the Good Shepherd ? Verses 1-4 shows the poet's knowledge of a shepherd's life; v. 5 would be suggested by the royal table at which David sat as a guest of Saul. We are of opinion that David wrote this Ps. in the early days of his residence at the king's house.

Application

No devout Catholic can fail to see that this Ps. serves as a beautiful eucharistic hymn. Fortunately it is recited at Prime on Thursday, the day of the week especially associated with the Blessed Sacrament.

The Ps. may also be read as an ode on the sacraments, all of which, except Matrimony, can be seen in the verses: Baptism in the " waters of refreshment," 2*b*; Confirmation in the " anointing the head with oil," 5*b*; Holy Eucharist in 1, 2*a*, and especially " the table prepared," 5*a*; Penance in 3*b*, the " rod " and the " staff," 4*c*, and the " goodness and mercy," 6*a*; Extreme Unction in 4*a*, *b*; and Holy Orders in the " cup " or chalice, vv. 5*b*, and 6*b*.

Vulgate

1. Dominus regit me, et nihil mihi deerit:
2. in loco pascuae ibi me collocavit.
   Super aquam refectionis educavit me:
3. animam meam convertit.
   Deduxit me super semitas justitae,
   propter nomen suum.

[1] See *Verbum Domini*, iii, pp. 51-53.

4. Nam, et si ambulavero in medio umbrae mortis,
non timebo mala:
quoniam tu mecum es.
Virga tua, et baculus tuus:
ipsa me consolata sunt.
5. Parasti in conspectu meo mensam,
adversus eos, qui tribulant me.
Impinguasti in oleo caput meum:
et calix meus inebrians quam praeclarus est !
6. Et misericordia tua subsequetur me
omnibus diebus vitae meae:
Et ut inhabitem in domo Domini,
in longitudinem dierum.

---

1. Yahwè is my shepherd; I want not.
2. In grassy pastures he maketh me lie down:
Beside waters of refreshment he doth lead me.
3. My soul he doth revive:
He guideth me on right tracks for his name's sake.
4. Yea, though I should walk through the vale of the shadow of death,
I will fear no evil; for thou art with me:
Thy rod and thy staff, they comfort me.

5. Thou preparest a table before me in the presence of mine adversaries:
Thou hast anointed my head with oil; my cup overflows.
6. Naught but goodness and mercy pursue me all the days of my life:
And I will dwell in the house of Yahwè for length of days.

Observations

v. 1. *regit me :* Read *pascit me* with St Jer., St Aug., LXX. See obs. 2. 9.
et : Omit; not in M.T., St Jer.

v. 2. *in loco pascuae ibi me collocavit* is from LXX freely translating Heb. More precisely St Jer. has *In pascuis herbarum acclinavit me.* Vulg. *ibi* = LXX ἐκεῖ = שָׁם, which may have fallen out of M.T. owing to previous word ending שׁא.

v. 2. *Super :* עַל is best translated here by *beside*. In v. 3 *super* = ב.
v. 3. *convertit :* Rather *refecit*, St Jer. See obs. 19. 8.
v. 4. *medio* as LXX. Rather *valle* as St Jer., Heb.
v. 5 *adversus :* St Jer. *ex adverso*. Heb. נֶגֶד here = *in presence of*.
et as LXX; not M.T., St Jer.
inebrians, as St Jer., LXX. M.T. has noun *saturation*, which is best translated as vb.
quam praeclarus est is from LXX ὡς κράτιστον, wrongly reading אַךְ טוֹב in this line instead of at beginning of next as M.T., St Jer. Here אַךְ = *only, nought but*, and טוֹב is noun as in 4. 7. So render with St Jer.: *Sed et benignitas* (*et misericordia*), etc
v. 6. Omit *tua ;* not in M.T., St Jer.
ut inhabitem, as LXX = שְׁבְתִּי, see 27. 4. But Pesh., Targ., St Jer. *habitabo* = וְיָשַׁבְתִּי evidently correct. M.T. שַׁבְתִּי, *I will return*, is incorrect.

Notes

2. *maketh me lie down* to rest from the noonday heat (cp. Cant. i 6).

doth lead me. The Eastern shepherd does not drive, but leads his sheep (cp. Jo. x 3, 4).

4. *the vale of the shadow of death.* There is no need to change this to " the vale of deep darkness " as many moderns do, against the evidence of the Septuagint, the Massoretic Text, St Jerome, the *Benedictus* (Lk. i 79), Job x 21, etc.; though the idea is that in any dark peril the soul will have no fear when God is near.

The shepherd carried a *rod* or club to defend the sheep against attacks; his *staff* helped him over rough ground and guided the sheep (see *Biblica*, 1923, p. 246).

5. Here the picture changes. God the Good Shepherd is followed by God the kind Host.

in the presence of mine adversaries, so that they are forced to see the divine favour shown to David.

anointed my head with perfumed oil. Thus were guests honoured at an Oriental banquet (cp. Amos vi 6; Lk. vii 46; see also *Orientalia*, ii, p. 113).

my cup overflows—so generous is the host ! We can apply this to the generosity of our Lord in the never-failing Mass.

6. *the house of Yahwè* as the divine host. Hence the primary meaning of the line is: So kind and generous is my host

that I will stay with him, not for one day only, but for very many days. There is implied also unfailing devotion to God's service, as in xxvi 4.

PSALM XXIII (Heb. 24)

Title

"Of David: a psalm." Following the Septuagint the Vulgate adds "prima Sabbati." The Talmud also assigns this Ps. to the first day of the Jewish week. Probably, as Rabbi Akiba states (*Rosh hashana*, 31*a*), the reference is to the first day of Creation, when the earth was made (cp. the opening words of the Ps.).

Subject

A processional hymn written for the occasion when the Ark was brought to Sion (2 K. vi). The Ps. opens with a salute to Yahwè, Lord of the world (vv. 1, 2). Then are given the qualifications required of those who would take part in the procession up the hill of Sion (vv. 3-6). Arriving at the gates of the old stronghold of the Jebusites, the singers command them to open that the King of Glory may make triumphal entry (v. 7). An answer to the summons (probably from singers within the gates) demands, Who is this King of Glory? The reply rings out: "Yahwè strong and mighty" (v. 8). The command and the reply are repeated (vv. 9-10)—and the Ark moves on to its resting-place at Sion.

Authorship

There can be little doubt that David wrote this Ps., as the title bears witness. The obvious occasion was the translation of the Ark to Sion. Verses 3, 4 betray the same hand that wrote Ps. xiv. Some critics divide the hymn into two parts, vv. 1-6 and 7-10. They suppose that originally there were two Pss., composed, perhaps, at widely distant times. The reason for such division is supposed to be required by the "entirely different character" of the two parts. But surely this creates a greater difficulty. For why should two independent, entirely different,

widely separated-in-point-of-time Pss. have ever been joined together? We have shown above how the subject is connected. Division is gratuitous and unnecessary.

Application

This Ps. should remind us of the day on which we received the First Tonsure, for it was sung during that ceremony when we entered the ranks of the clerics. Then we took our first step up the steep hill on the summit of which was the altar of the Priesthood.

Vulgate

1. Domini est terra, et plenitudo ejus:
   orbis terrarum, et universi qui habitant in eo.
2. Quia ipse super maria fundavit eum:
   et super flumina praeparavit eum.
3. Quis ascendit in montem Domini?
   aut quis stabit in loco sancto ejus?
4. Innocens manibus et mundo corde,
   qui non accepit in vano animam suam,
   nec juravit in dolo proximo suo.
5. Hic accipiet benedictionem a Domino:
   et misericordiam a Deo salutari suo.
6. Haec est generatio quaerentium eum,
   quaerentium faciem Dei Jacob.
7. Attollite portas, principes, vestras,
   et elevamini, portae aeternales:
   et introibit Rex gloriae.
8. Quis est iste Rex gloriae?
   Dominus fortis et potens:
   Dominus potens in praelio.
9. Attollite portas, principes, vestras,
   et elevamini portae aeternales:
   et introibit Rex gloriae.
10. Quis est iste Rex gloriae?
    Dominus virtutum ipse est Rex gloriae.

---

1. The earth is Yahwè's, and the fulness thereof;
   The world, and they that dwell therein.
2. For he hath founded it upon the seas,
   And established it upon the rivers.

3. Who may ascend the mountain of Yahwè ?
And who may stand in his holy place ?

4. The innocent in hands, and the clean of heart;
Who hath not lifted up his soul to falsehood,
Nor sworn deceitfully to his friend.
5. He shall receive a blessing from Yahwè,
And justice from the God of his salvation.

6. Such is the generation of those that have recourse to him,
That seek the face of the God of Jacob. Sela.

7. Lift up your heads, ye portals;
And be lifted up, ye ancient gates,
That the King of Glory may enter in !

8. Who is this King of Glory ?

Yahwè, strong and mighty,
Yahwè mighty in battle !

9. Lift up your heads, ye portals;
And be lifted up, ye ancient gates,
That the King of Glory may enter in !

10. Who is this King of Glory ?

Yahwè of hosts,
He is the King of Glory. Sela.

Observations

v. 1. *universi*, as LXX: not M.T., St Jer. Better omitted (cp. xcvii 7).

v. 4. *accepit :* Read *exaltavit* with St Jer.

animam suam, as LXX, St Jer., Kt. Qr. *My soul* is supposed by some to refer to Ex. xx 7; but the textual authority, parallelism, Ps. xxiv 1, decide in favour of Kt.

proximo suo, as LXX = לְרֵעֵהוּ as 15. 3. M.T., St Jer. omit but it is required to complete the line.

v. 5. *misericordiam*, as LXX: but M.T. =St Jer. *justitiam*.

v. 6. *quaerentium* (bis). Not same word twice in Heb. In M T. for former, read Qr.

faciem Dei Jacob, as LXX, is evidently correct against M.T. = St Jer. *faciem tuam, Jacob.*

v. 7. *portas, principes, vestras :* In the first place *vestras* agreeing with *portas* is clearly wrong; it is evident from LXX, M.T., St Jer., that it should agree with *principes*, as LXX οἱ ἄρχοντες ὑμῶν, where רֹאשׁ is taken to mean a *leader* or *chieftain* instead of primary meaning *head.* But with M.T., Pesh., Targ., Aq., read as St Jer. (*Levate*), *portae, capita vestra.*

elevamini is same vb., but Niph., as for *Attollite.*

portae is not same Heb. noun as *portas* in previous line.

aeternales : עוֹלָם here means *ancient.*

et (2) can be translated as *ut* final.

v. 9. Same remarks as v. 7. But here for *elevamini* M.T. erroneously writes Qal instead of Niph.

v. 10. *virtutum :* Rather *exercituum*, St Jer.

Notes

On the occasion of the bringing of the Ark to Sion choirs of singers were appointed by David to take part in the solemn procession (see 1 Par. xv 16, xvi 7). The Septuagint in 2 K. vi 13 (and the Vulgate v. 12, by an insertion from the Old Latin) speaks of *seven* choirs. Now it is generally agreed that Ps. xxiii is antiphonal—*i.e.*, one choir answering another. Leaving aside the textual question in 2 K. vi 13, we may, however, divide this Ps. among seven choirs or groups of singers. The first choir sings vv. 1, 2; cantors ask the question in v. 3; a third choir then sings vv. 4, 5; a fourth sings v. 6; the summons to the gates in v. 7 is addressed by a fifth choir; cantors ask the question in v. 8*a*, and the reply comes from a seventh choir. These last three choirs repeat, as the gates of the old citadel of Sion are opened and the Ark passes in.

1. In 1 Cor. x 26 St Paul quotes this verse to illustrate his teaching that Christians may lawfully eat all foods.
2. *founded it upon the seas.* The Psalmist is not teaching science (see Agellio's note on xvii 16). The same idea is found in Gen. i 9; Ex. xx 4; Ps. cxxxv 6.
3. Cp. Ps. xiv.
4. *clean of heart.* Cp. Mtt. v 8.
   lifted up his soul to falsehood. The reference is chiefly to false religion (cp. the opening words of the next Ps., " Unto thee, O Yahwè, have I lifted up my soul ").

6. *the generation—i.e.*, the true offspring of Jacob (cp. Mtt. v 9).

seek the face of the God of Jacob, who "saw God face to face" (Gen. xxxii 30).

7. The *gates* are those of the old citadel of the Jebusites. Hence they are called *ancient*. They are called upon to "lift up their heads." This is generally interpreted to mean that the gates are too low and mean to admit the Most High God. But the real meaning of the expression is evident from 4 K. xxv 27 (cp. Ps. iii 4, xxvi 6)—*i.e.*, to receive honour or dignity. The ancient citadel debased by idolatrous worship is now to be *raised to honour* by being made the place of worship of the King of Glory. The title *King of Glory* is given to Yahwè symbolically present over the Ark (1 K. iv 21).

10. *Yahwè of hosts*. This expression is an early one in Hebrew. Sometimes it denotes the hosts of *angels*, as in Jos. v 14; 3 K. xxii 19; Is. vi 3 (cp. the *Sanctus* at Mass; *Dominus Deus Sabaoth*); Ps. cii 21; at other times the hosts of heaven—*i.e.*, *sun, moon, and stars*, as in Deut. xvii 3; 4 K. xvii 16; Ps. xxxii 6. In Gen. ii 1, besides the hosts of heaven are included the armies of living things on the earth—the "furniture" of heaven and earth. Finally it refers to armies of men, as in Ex. xii 41; Ju. iv 7; Ps. xliii 10; 1 K. xvii 45. In this Ps. the reference is either to the armies of Israel or to the angelic host. Notice 2 K. vi 2: David arose to bring "the Ark of God upon which the name of Yahwè of hosts is invoked, who sitteth upon the cherubim."

PSALM XXIV (Heb. 25)

Title

The Massoretic Text has simply: "Of David." So also St Jerome. The best Septuagintal texts have: "A psalm: of David;" but others have, as Vulgate: "In finem, Psalmus David."

Subject

As this Ps. is alphabetical, sequence of letters was more in the writer's mind than sequence of thought. Consequently the ideas are loosely strung together; so that in reciting the Ps. we ought to take each verse by itself and not look for too close a connection between the verses. Nevertheless the main thought is Contrition. The Psalmist, trusting in God, prays that he may not be put to shame, but may know him better, and obtain the pardon of the sins of his youth and of his transgressions (vv. 1-7). God is good to the penitent sinner and to the afflicted soul; he shows mercy and truth to those that keep his law (vv. 8-10); so the Psalmist again seeks pardon (v. 11). The blessings that come to the God-fearing are enumerated (vv. 12-14). In distress the Psalmist looks to God, for such distress is due to sin (vv. 15-18). Finally he asks for protection from enemies—which, in this Ps., almost seem spiritual (vv. 19-21). Verse 22 was probably added during the Captivity, when the whole nation was in distress.

Authorship

No solid reasons militate against the evidence of the title.

Vulgate

1. Ad te, Domine, levavi animam meam:
2. Deus meus, in te confido, non erubescam.
3. Neque irrideant me inimici mei:
   etenim universi, qui sustinent te, non confundentur.
4. Confundantur omnes iniqua agentes
   supervacue.
   Vias tuas, Domine, demonstra mihi:
   et semitas tuas edoce me.
5. Dirige me in veritate tua, et doce me:
   quia tu es, Deus, salvator meus,
   et te sustinui tota die.
6. Reminiscere miserationum tuarum, Domine,
   et misericordiarum tuarum, quae a saeculo sunt.
7. Delicta juventutis meae,
   et ignorantias meas ne memineris.
   Secundum misericordium tuam memento mei tu:
   propter bonitatem tuam, Domine.

8. Dulcis et rectus Dominus:
propter hoc legem dabit delinquentibus in via.
9. Diriget mansuetos in judicio:
docebit mites vias suas.
10. Universae viae Domini, misericordia et veritas,
requirentibus testamentum ejus et testimonia ejus.
11. Propter nomen tuum, Domine, propitiaberis peccato meo;
multum est enim.
12. Quis est homo qui timet Dominum?
legem statuit ei in via, quam elegit.
13. Anima ejus in bonis demorabitur:
et semen ejus haereditabit terram.
14. Firmamentum est Dominus timentibus eum:
et testamentum ipsius et manifestetur illis.
15. Oculi mei semper ad Dominum:
quoniam ipse evellet de laqueo pedes meos.
16. Respice in me, et miserere mei;
quia unicus et pauper sum ego.
17. Tribulationes cordis mei multiplicatae sunt:
de necessitatibus meis erue me.
18. Vide humilitatem meam et laborem meum:
et dimitte universa delicta mea.
19. Respice inimicos meos quoniam multiplicati sunt,
et odio iniquo oderunt me.
20. Custodi animam meam, et erue me:
non erubescam, quoniam speravi in te.
21. Innocentes et recti adhaeserunt mihi:
quia sustinui te.
22. Libera, Deus, Israel,
ex omnibus tribulationibus suis.

---

1. א. Unto thee, O Yahwè, I lift up my soul;
2. ב. In thee do I trust; let me not be put to shame:
Let not mine enemies scoff at me.
3. ג. Yea, none that wait on thee shall be put to shame:
Let those be put to shame that deal deceitfully to no purpose.
4. ד. Make me know thy ways, O Yahwè;
Teach me thy paths.

5. ה. Guide me in thy path, and teach me;
For thou art the God of my salvation,
ו. And on thee do I wait all the day.

6. ז. Remember, O Yahwè, thy compassions and thy mercies,
For they are from eternity.
7. ח. Remember not the sins of my youth, nor my transgressions:
According to thy mercy remember thou me,
For thy goodness sake, O Yahwè.

8. ט. Good and upright is Yahwè:
Therefore doth he instruct sinners in the way.
9. י. The meek he guideth in judgement:
He teacheth the meek his ways.
10. כ. All the paths of Yahwè are mercy and truth
Unto such as keep his covenant and his testimonies.
11. ל. For thy name's sake, O Yahwè,
Pardon mine iniquity, for it is great.

12. מ. Who is the man that feareth Yahwè?
Him shall he instruct in the way he must choose.
13. נ. His soul shall abide in prosperity;
And his seed shall inherit the land.
14. ס. Intimacy with Yahwè have those that fear him;
And he will make them know his covenant.

15. ע. Mine eyes are continually towards Yahwè;
For he shall bring my feet out of the net.
16. פ. Look upon me, and have pity on me;
For alone and afflicted am I.
17. צ. The distress of my heart is increased:
Bring me out of my straits.
18. ר. O see mine affliction and my toil,
And take away all my sins.

19. O see mine enemies, for they are many:
And with violent hatred they hate me.
20. ש. Guard my life, and deliver me:
Let me not be put to shame, for I have taken refuge in thee:

21. ת. Let innocence and uprightness preserve me,
For I have waited on thee.
22. Ransom Israel, O God,
From all his distresses.

Observations

v. 2. *Deus meus* beginning this line destroys the initial ב. At the end of v. 1 in LXX, it makes the line too long. As the divine name of the Ps. is Yahwè, *Deus meus* is a gloss.
erubescam, and v. 20 is same Heb. vb. as *confundentur*, vv. 3, 4.

v. 3. *irrideant*, as LXX = יִלְעֲגוּ as 22. 8, which is better than M.T. יַעֲלְצוּ (which is followed by ב, not ל) = St Jer. *laetentur*.

v. 4. *omnes :* Omit; not in M.T., St Jer.
edoce : Same Heb. as next line; so read *doce* with St Jer.
et : Omit; not in M.T., St Jer.

v. 5. *salvator*, as St Jer., LXX. But M.T. abstr. (*God of*) *my salvation.*
et (2) as LXX; not in M.T., St Jer.; but if read, it may supply the missing letter waw.

v. 7. *Delicta . . . ignorantias* should be genitives as St Jer. *Peccatorum . . . scelerum*, and latter corresponds better with the Heb. noun.

v. 8. *Dulcis :* Strictly *Bonus*, St Jer.
legem dabit, legem statuit (v. 12) in the sense of *instruct :* St Jer. *docebit.*
in via is read with the vb., not with the object.

v. 9. *mansuetos . . . mites* same word, peculiarly, in M.T. Prob. originally the words were parall. but not identical. Before *docebit* M.T., St Jer. have conjunct., which is better omitted.
vias : plur., as LXX., is better than M.T., St Jer. sing.

v. 10. *viae* should be *semitae*, as St Jer. Same Heb. word as v. 4.
requirentibus : St Jer. better: *his qui custodiunt.*

v. 11. *propitiaberis :* M.T. and LXX prefix a conjunction, but omit it with Vulg., St Jer. Latter has *propitiare—i.e.*, כַּלֵּחָה, which is better than M.T. סָלַחְתָּ.
multum : Rather *grandis* St Jer. (agreeing with *iniquitati*).

v. 12. זֶה in M.T. = St Jer. *iste* may be a gloss.

v. 14. *Firmamentum*, from LXX reading יְסוֹד erroneously, instead of M.T. סוֹד = St Jer. *Secretum*, prob. meaning here "intimacy" (B.D.B.); cp. Prov. iii. 32.
ut manifestetur illis : This, or rather St Jer. *ostendit eis*, is the meaning of the Heb. as we have it to-day, but originally it may have given a parall. "those that fear him" || "those that know him."

v. 15. *laqueo :* Rather *vete*, St Jer. (cp. ix 16, 31).

v. 16. *pauper :* Adj. *afflicted ;* see obs. 9. 13.
v. 17. *erue :* Same Heb. vb. as for *evellet,* v. 15.
v. 18. *humilitatem :* See obs. 9. 13.
v. 19. *Respice* is same Heb. as *Vide,* v. 18; but here v. 19 should begin with ף. The original word is prob. lost.
iniquo, as St Jer., LXX. M.T. has noun *violence* (cp. obs. 11. 6).
v. 20. *erue :* not same Heb. vb. as *erue,* v. 17.
v. 21. *Innocentes et recti :* M.T. and St Jer. have abstr.: *Simplicitas et aequitas.*
adhaeserunt : M.T. = St Jer. *servabunt.*

Notes

3. *to no purpose.* This means either *without result* or *without good for themselves—i.e.,* wrongfully.
12. *feareth Yahwè.* The expression "to fear Yahwè" that occurs so often in the Old Testament corresponds almost to the modern "to be a religious-minded man." So also "the fear of Yahwè" is almost equivalent to "religion" —as a colloquial term.
13. To the Jewish mind the reward for being religious was (1) prosperity in this world's goods; (2) a continuation of the family, "seed"; (3) continual residence in Canaan, as the "land" promised to the patriarchs (Gen. xv 7, 8, etc.) and to Israel (Ex. xx 12; Lev. xxvi 3; Deut. iv 1; Jos. xviii 3, etc.; cp. Mtt. v 4).
22. This verse is certainly an addition, and shows how a Ps. originally individualistic was adapted to national circumstances later. The last letter of the alphabet was used with v 21; further, the name *'Elohim* is out of place in this Ps.

PSALM XXV (Heb. 26)

Title

The Vulgate is supported by the other authorities in reading "of David," but alone prefixes "For the musical director (In finem)."

Subject

Examining his conscience the Psalmist cannot accuse himself of any deviation from the moral law. Yet he is not thereby justified until Yahwè has judged him (vv. 1, 2). May he never be reckoned among malefactors, but be saved

by the kindness of God, to offer up praise in public worship (vv. 9-12). His religious life is summed up in vv. 3-8: meditation on God's mercy and truth, avoidance of bad companionship, cleanness of heart, participation in liturgical worship and a love for God's sanctuary.

Authorship

Possibly David wrote this Ps. for a Levite rather than for himself. Yet the Ps. is almost identical with Ps. c, which was written by a person in supreme authority at Jerusalem. We need not hesitate to accept the Davidic authorship. The style is that of other Davidic Pss. (cp. v. 1 with vii 9, xxiv 21; v. 2 with xvi 3, vii 10; v. 3 with xxiv 5-7; v. 10 with xiv 5).

Application

The Ps. gives an excellent model for priestly life: meditation, retirement from the world, purity, love for the sacred ceremonies at the altar, enthusiasm for the beauty of the sanctuary. Verses 6-12 are recited by the celebrant at Mass when he washes his fingers. St Thomas Aquinas (quoting Dionysius) observes that the *extremities* of the fingers are washed to remind the priest that he should be free from the slightest stains of sin (*Summa*, p. 3, q. 83, art. 5, ad 1um.).

Vulgate

1. Judica me, Domine, quoniam ego in innocentia mea ingressus sum:
   et in Domino sperans non infirmabor.
2. Proba me, Domine, et tenta me:
   ure renes meos et cor meum.
3. Quoniam misericordia tua ante oculos meos est:
   et complacui in veritate tua.
4. Non sedi cum concilio vanitatis:
   et cum iniqua gerentibus non introibo.
5. Odivi ecclesiam malignantium:
   et cum impiis non sedebo.
6. Lavabo inter innocentes manus meas:
   et circumdabo altare tuum, Domine:
7. Ut audiam vocem laudis,
   et enarrem universa mirabilia tua.

8. Domine, dilexi decorem domus tuae,
et locum habitationis gloriae tuae.
9. Ne perdas cum impiis, Deus, animam meam,
et cum viris sanguinum vitam meam:
10. In quorum manibus iniquitates sunt:
dextera eorum repleta est muneribus.
11. Ego autem in innocentia mea ingressus sum:
redime me, et miserere mei.
12. Pes meus stetit in directo:
in ecclesiis benedicam te, Domine.

1. Judge me, O Yahwè, for I have walked in mine innocence,
And in Yahwè have I trusted: I shall not slip.
2. Examine me, Yahwè, and prove me:
Try, as by fire, my reins and my heart,
3. For thy mercy is before mine eyes;
And I have walked in thy truth.

4. I have not sat with men that are false,
Neither do I come in with hypocrites.
5. I hate the assembly of evil-doers,
And I do not sit with the wicked.

6. I will wash my hands in undefiledness,
And will compass thine altar, O Yahwè;
7. That I may proclaim aloud [thy] praise,
And tell of all thy wondrous works.

8. Yahwè, I love the beauty of thy house,
And the place of the Tabernacle of thy glory.
9. Take not away my soul with sinners,
Nor my life with men of blood;
10. In whose hands is craftiness,
Their right hand is full of bribes.

11. But, as for me, I walk in mine innocence:
Ransom me, and have pity on me.
12. My foot hath stood on the right road:
In assemblies I will bless thee, O Yahwè.

Observations

v. 1. *sperans :* LXX, St Jer. *confidens,* also partic.: prob. interpr. of 1st pers. perf., M.T.

non infirmabor : See obs. 18. 37.

v. 2. *ure :* or *igne examina,* as same vb. 12. 7, 17. 3, 18. 31.

v. 3. *complacui* from LXX either reading another vb. than M.T. or interpreting. M.T. same vb. as v. 1; hence St Jer. *ambulabo.*

v. 4. *concilio* = LXX συνεδρίου, reading a different word from M.T. = St Jer. *viris.* The LXX may have read עֲצַת (cp. i 1).

iniqua gerentibus : The Heb. is partic. of vb. *conceal.* The idea is then either those that conceal their thoughts—*i.e., hypocrites,* or those that have hidden designs—*i.e.,* plotters.

v. 6. *innocentes* is abstr. in M.T., St Jer., and is not same word as vv. 1, 11.

v. 7. *Ut audiam vocem laudis,* as LXX—*i.e.,* reading Qal and no prep. where M.T. has Hiph. followed by ב. Latter is prob. correct, but must be rendered as St. Jer.: *ut clara voce praedicem laudem.*

v. 8. *decorem* = LXX εὐπρεπίαν = נְעֶם, evidently correct against M.T. מְעוֹן where the initial and final letters have been transposed. St Jer., as M.T., *habitaculum.* For LXX see 27. 4.

habitationis : Read *tabernaculi,* with St Jer., M.T.

v. 9. *Ne perdas :* Rather *Ne auferas,* St Jer.

impiis is not same Heb. word as v. 5. St Jer. *peccatoribus.*

Deus : Omit; not in LXX, M.T., St Jer., etc.

v 10. *iniquitates :* St Jer. *scelus.* The word means, rather, *evil device.* M.T., St Jer. begin the second line with *et.*

muneribus—i.e., *bribes,* as 15. 5.

v. 11. *Ego autem :* see obs. 2. 6.

Notes

2. *reins and heart.* See note on vii 10.

4. Cp. Ps. i 1.

6. *wash my hands.* The priests washed their hands and feet in the laver of brass before they approached the altar of the Tabernacle (Ex. xxx 17-21). This washing was a symbol of innocence (cp. Deut. xxi 6; also Gen. xx 5, and Ps. lxxii 13). So Pilate washed his hands to show that he was innocent of the blood of Christ.

compass thine altar : "cum immolarent hostias, circumire altare solebant" (Agellius on Ps. xxvi 6).

8. *Tabernacle.* The Hebrew word is used *always* in prose of the Tabernacle of Moses, and never of the Temple. It is found a great number of times in the Pentateuch, also

Jos. xxii 19; 2 K. vii 6; 1 Par. xvi 39, xvii 5, etc. In poetry it is found (sing.) here and xlv 5, lxxiii 7, lxxvii 60.

glory—i.e., God's presence over the Ark (see note on xxiii 7).

12. *assemblies—i.e.*, religious gatherings at the Tabernacle.

PSALM XXVI (Heb. 27)

Title

"Of David." Following the Septuagint the Vulgate adds: "before he was anointed." This addition is probably unauthentic. It was not found in Hebrew texts known to the author of the *Breviarium in Psalmos* (P.L., t. 26, col. 948), and Theodoret († 458) states that it had no place in Origen's Hexapla (P.G., t. 80, col. 1048). If authentic, to which anointing does it refer? David was thrice anointed—(1) by Samuel (1 K. xvi 13); (2) by the men of Juda (2 K. ii 4); (3) as king of all Israel (2 K. v 3). Theodoret and Agellius prefer the second occasion, on the ground that verse 5 may refer to David's visit to the Tabernacle (1 K. xxi). However, as we have already said, the addition is probably untrustworthy.

Subject

Hostilities have broken out. The Psalmist is not afraid. His confidence is in God, for he has not desired the conflict. On the contrary, his one wish was to devote himself to worship at the Sanctuary (vv. 1-4). Recalling past favours from Yahwè, he is confident that he will return victorious to offer sacrifice with jubilation in the Tabernacle (vv. 5, 6). The tone then changes entirely. Recognising the serious danger that threatens him, the Psalmist begs for pity and help from Yahwè (vv. 7-12). But the note of confidence returns in the concluding verses (13, 14).

Several commentators see in the Ps. a combination of two distinct poems, 1-6 and 7-14. What they fail to appreciate is that love of antithesis (here, joy and anxiety) which is so strong a feature of Hebrew poetry.

Authorship

The writer of the title in the LXX had no doubt about the Davidic authorship of this Ps. In style and language it is not unlike previous Davidic Pss., especially iii, iv, and v. Verse 4 recalls David's words in 2 K. xv 25, 26. The Tabernacle is still standing, as is indicated by the word *'ohel* in v. 5 (see Ps. xiv under Authorship).

Occasion

There can be little doubt that the situation is the revolt of Absalom (cp. Pss. lx, lxxxiii).

Vulgate

1. Dominus illuminatio mea, et salus mea,
   quem timebo ?
   Dominus protector vitae meae,
   a quo trepidabo ?
2. Dum appropiant super me nocentes,
   ut edant carnes meas:
   Qui tribulant me inimici mei,
   ipsi infirmati sunt, et ceciderunt.
3. Si consistant adversum me castra,
   non timebit cor meum.
   Si exsurgat adversum me praelium,
   in hoc ego sperabo.
4. Unam petii a Domino, hanc requiram,
   ut inhabitem in domo Domini omnibus diebus vitae meae:
   Ut videam voluptatem Domini,
   et visitem templum ejus.
5. Quoniam abscondit me in tabernaculo suo:
   in die malorum protexit me in abscondito tabernaculi sui.
6. In petra exaltavit me:
   et nunc exaltavit caput meum super inimicos meos.
   Circuivi, et immolavi in tabernaculo ejus hostiam vociferationis:
   cantabo, et psalmum dicam Domino.

7. Exaudi, Domine, vocem meam, qua clamavi ad te:
miserere mei, et exaudi me.
8. Tibi dixit cor meum, exquisivit te facies mea:
faciem tuam, Domine, requiram.
9. Ne avertas faciem tuam a me:
ne declines in ira a servo tuo.
Adjutor meus esto:
ne derelinquas me, neque despicias me, Deus, salutaris meus.
10. Quoniam pater meus, et mater mea dereliquerunt me:
Dominus autem assumpsit me.
11. Legem pone mihi, Domine, in via tua:
et dirige me in semitam rectam propter inimicos meos.
12. Ne tradideris me in animas tribulantium me:
quoniam insurrexerunt in me testes iniqui,
et mentita est iniquitas sibi.
13. Credo videre bona Domini
in terra viventium.
14. Expecta Dominum, viriliter age:
et confortetur cor tuum, et sustine Dominum.

---

1. Yahwè, my light and my salvation!
Whom need I fear?
Yahwè, the protection of my life!
Whom shall I dread?
2. When evil-doers draw nigh against me to eat my flesh,
—Mine adversaries and mine enemies—they totter and fall!

3. Though a camp be pitched against me,
My heart shall not be afraid.
Though a war rise up against me,
On this will I trust:
4. One thing have I asked of Yahwè, that do I seek after:
To dwell in the house of Yahwè all the days of my life,
That I may gaze on the beauty of Yahwè,
And contemplate [him] in his residence.

5. For, in an evil day, he hideth me in his booth:
He concealeth me in a secret place of his tent:
On to a rock he lifteth me up.

6. So now he will lift up my head above mine enemies.
I will compass [his altar] and offer in his tent sacrifices
of jubilation:
I will sing and will psalm unto Yahwè.

7. O Yahwè, hear my voice, I implore:
Have pity upon me, and answer me.
8. Unto thee my heart hath said:
" My face doth seek thee."
Thy face, O Yahwè, do I seek.

9. Hide not thy face from me:
Turn not in anger from thy servant.
Be thou my Helper; forsake me not:
And do not abandon me, O God of my salvation.
10. For my father and my mother have abandoned me,
But Yahwè doth take me up.

11. Instruct me in thy way, O Yahwè;
And lead me on a right path, because of those that spy
upon me.
12. Give me not up to the desires of mine adversaries:
For false witnesses are risen up against me,
And violence uttereth lies against me (?).

13. I believe that I shall see the goodness of Yahwè
In the land of the living.
14. Wait on Yahwè ! Be strong !
And let thine heart be stout !
Yea, wait on Yahwè !

Observations

v. 1. *protector :* The Heb. means *protection* in the sense of a *place of safety.* This figure of God is found also 28. 8, 31. 3, 5, 37. 39, 52. 9—all Davidic Pss.; and 43. 2.

v. 2. *carnes :* M.T., St Jer. have *carnem.*
Qui tribulant me—i.e., *mine adversaries,* as 3. 2, 13. 5, etc. M.T., LXX, St Jer. have *et* before *inimici mei.*
infirmati sunt : See obs. 9. 4.

v. 4. *Unam . . . hanc* is from Heb. usage of fem. for neuter (cp. xxxi 6, cviii 27, cxviii 50, 56). In Vulg. understand *rem ;* but rather with St Jer. read *Unum . . . hoc.*

v. 4. *visitem :* The Heb. vb. may mean (1) *look after*, with sense of caring for, as Ezec. xxxiv 11, 12; or (2) *reflect, contemplate.* In M.T. the prep. ב that follows demands (2) here; but St Jer. LXX, Vulg. do not seem to have read the prep., in which case (1) would be the meaning.

v. 5. *tabernaculo* (bis): The same word is not repeated in M.T. So St Jer. *umbra* and *tabernaculi.* In M.T. read בְּסֻכּוֹ as Qr. and versions.

in die malorum belongs to the previous line, as St Jer.

v. 6. *exaltavit* (2) : Read Hiph. with LXX, St Jer. against M.T. Qal. *Circuivi* = LXX ἐκύκλωσα = סַבּוֹתִי, which, in view of v. 6 of the previous Ps., seems very probable. However, M.T., Aq., St Jer. read *qui sunt in circuitu meo—i.e.*, סְבִיבוֹתַי—and attach to preceding line. With whichever line we take the word, it seems overloaded; so that probably a third line has partly fallen out.

hostiam vociferationis : Rather *hostias jubili*, St Jer.

v. 7. *ad te*, as LXX A; but not other LXX texts nor M.T., St Jer.

miserere : In M.T. omit prefixed conjunct.

v. 8. *exquisivit* (*te*) *facies mea*, as LXX, א, T, Sym., St Jer. (*quaesivit vultus meus*), and Complut. text., reading בַּקְּשׁוּ פָנָי instead of M.T. בַּקְּשׁוּ פָנָי, *seek ye my face.* B has *I sought thy face.*

requiram is same Heb. vb. as *exquisivit.*

v. 9. *ne declines in ira a servo tuo :* So LXX, St Jer. read Qal instead of Hiph. in M.T., and prep. מ before *servo.*

esto, as LXX = הָיֵה, which suits context better than M.T. הָיִיתָ =*fuisti*, St Jer.

despicias, as LXX prob. paraphr. of M.T. = *leave, forsake.* It is same Heb. vb. as *dereliquerunt*, v. 10. St Jer. *dimittas.*

v. 11. *Legem pone :* See obs. 25. 8.

inimicos : See obs. on v 9.

v. 12. *animas :* נֶפֶשׁ here has meaning of *desire, will.*

iniqui : Rather *falsi*, St Jer.

et mentita est iniquitas sibi : A difficult line. Vulg., through LXX, prob. read וְיָפִיחַ and understood, or even read, כְּזָבִים, as in Prov. vi 19, xiv 5, 25; xix 5, 9. This is certainly better than the constr. adj. in M.T. וְיֹפֵחַ, *and puffing out of violence.* The next difficulty is לוּלֵא, which the Massoretes marked as peculiar. The LXX ἑαυτῇ supposes לִי at the end of v. 12 We are inclined to read עָלַי at the end of v. 12, for this alone seems to satisfy the context. St Jer. *et apertum mendacium. Ego autem credo*, etc., gives no help.

v. 14. *Expecta* and *sustine*, are same Heb. vb.

NOTES

2. *to eat my flesh.* See note on xiii 4.
3. *On this*—namely, what is said in v. 4 (cp. Ps. vii 4; Gen. xxxiv 15, 22).
4. The Psalmist has not desired war. His wish has been for a quiet religious life, as he said also in Ps. xxv 8. (Cp. the Egyptian bas-relief to Pharao Sahoura: "Hail to thee, Sahoura, god of the living who contemplate thy beauty!"—*apud* Mallon, *Orientalia*, iii, p. 9.)
5. There may be a reference here to the incidents related of David in 1 K. xix 2, xxi, and xxiv, 2, 3.
6. *compass.* See note on v. 6 of the previous Ps.
   jubilation with shouts and trumpets (see 2 K. vi 15).
8. Cp. xxiii 6, also Osee v 15; 2 Par. vii 14. To *seek his face* is to serve him with loyal devotion, and thereby obtain his favour.
10. *my father and my mother have abandoned me.* This is a proverbial expression, meaning that one is bereft of even the dearest friends. So Bellarmine comments: "David was no child to feel the want of parents, nor could it have been a great loss to him to be without parents. The meaning is: 'I am like a new-born babe, deserted, abandoned by its natural parents, and thus exposed to all manner of danger; but when so cast away and deserted, Thou, O God, in the excess of thy goodness, hast taken me up, fostered, nourished, and cherished me.'" A similar expression is found in a Babylonian poem (*R. B.*, 1923, p. 9).
11. See David's words in v. 9; xxiv 8, 9, 12.
13. *land of the living*—opposed to Sheol, the land of the dead (cp. li 7, cxli 6). The Psalmist hopes for divine favours (including peaceful worship at the Sanctuary) during the remainder of his earthly life.
14. He excites himself to confidence and courage.

PSALM XXVII (Heb. 28)

Title

The Vulgate with some LXX authorities has: "A psalm: of David"; but the best LXX texts, with M.T. and St Jerome, have simply: "Of David."

Subject

An earnest prayer (vv. 1, 2) that God will not allow "his anointed" and "his people" (v. 8) to fall into the hands of wicked men plotting against his designs (v. 5). May he render to them according to their works (vv. 3, 4), and destroy them (v. 5c). As in other Pss. so here the tone of anxiety changes into a note of joyful confidence. The Psalmist is sure that God, his "help" and his "shield" has answered the prayer (vv. 6, 7), and that he will save his people and his inheritance (vv. 8, 9).

Authorship

There is no reason for doubting the evidence of the title. The style and vocabulary are similar to what we find in other Davidic Pss. Verse 8 shows that a king is ruling over Israel.

Occasion

In all probability this Ps. was written, as Ps. xxvi, about the time of Absalom's revolt.

Application

Theodoret suggests that this Ps. be recited when one is oppressed by calamity, so that while suffering patiently he may follow the example of blessed David and pray to God for help (P.G., t. 80, col. 1057).

Vulgate

1. Ad te, Domine, clamabo, Deus meus, ne sileas a me:
   nequando taceas a me, et assimilabor descendentibus in lacum.
2. Exaudi, Domine, vocem deprecationis meae dum oro ad te:
   dum extollo manus meas ad templum sanctum tuum.

3. Ne simul trahas me cum peccatoribus:
et cum operantibus iniquitatem ne perdas me.
Qui loquuntur pacem cum proximo suo,
mala autem in cordibus eorum.
4. Da illis secundum opera eorum,
et secundum nequitiam adinventionum ipsorum.
Secundum opera manuum eorum tribue illis:
redde retributionem eorum ipsis.
5. Quoniam non intellexerunt opera Domini,
et in opera manuum ejus
destrues illos, et non aedificabis eos.
6. Benedictus Dominus:
quoniam exaudivit vocem deprecationis meae.
7. Dominus adjutor meus, et protector meus:
in ipso speravit cor meum, et adjutus sum.
Et refloruit caro mea:
et ex voluntate mea confitebor ei.
8. Dominus fortitudo plebis suae:
et protector salvationum Christi sui est.
9. Salvum fac populum tuum, Domine, et benedic haereditati tuae:
et rege eos, et extolle illos usque in aeternum.

1. Unto thee, O Yahwè, do I call:
My Rock, be not heedless of me:
Lest, if thou turn in silence from me,
I become like them that go down into the pit.
2. Hear, O Yahwè, the voice of my supplication,
When I cry unto thee;
When I lift up my hands towards thy holy shrine.

3. Draw me not away with the wicked,
And take me not away with workers of iniquity;
Who speak peace with their neighbours,
But evil is in their heart.
4. Give unto them according to their works,
And according to the badness of their deeds.
Give unto them according to the doings of their hands:
Requite unto them their recompense.

5. For they discern not the works of Yahwè,
   Nor the doings of his hands.
   Pull them down, and build them not up [again] !
6. Blessed be Yahwè !
   For he hath heard the voice of my supplication.
7. Yahwè, my help and my shield !
   In him hath my heart trusted, and I am helped.
   Yea, my heart doth exult,
   And with my song will I praise him !

8. Yahwè is the strength of his people,
   And protection for the safety of his anointed.
9. Save thy people, and bless thine inheritance:
   And shepherd them, and lift them up for ever !

Observations

v. 1. *Deus meus :* Heb. *my rock ;* see obs. 18. 32.
ne sileas a me, taceas a me : The " constructio praegnans " inverted. The Greek " constructio praegnans " is formed by a verb of motion followed by a preposition indicating the state of rest produced. Here, however, the vb. indicates a fixed state " be heedless," " be silent," and the prep. *a* = *from*, shows how it has resulted. Yahwè is *heedless* and *silent* because he has turned away *from me*.
et is not translated here in English.
lacum : Heb. בּוֹר means, first, a *pit* or *well*, see 7. 16; then the *grave* (as prob. here); and also the bottom part of *Sheol*, Is. xiv 15; Ezec. xxvi 20; Prov. i 12.

v. 2. *Exaudi :* Rather *Audi*, St Jer. Same remark v. 6.
Domine : Read with LXX א$^{c.a}$, T, St Jer. Not in M.T.
deprecationis : Sing. also LXX, St Jer. M.T. plur. Same obs. v. 6.
oro : Rather *clamavero*, St Jer., and xvii 42, xxi 25.
templum : LXX ναὸν; Heb. דְּבִיר. Aq., Sym., St Jer. *oraculum*, derive, wrongly, from דָּבַר, *speak*. See note below.

v. 3. *simul* is not required. Omit with St Jer.
ne perdas me =LXX μὴ συναπολέσῃς με =(cp. xxv 9) אַל־תֶּאֱסֹף. This is not in M.T., St Jer. but is required by parall. and to complete the line.
proximo, as LXX, is plur. in M.T., St Jer. (*amicis*).
cordibus, as LXX, is sing. in M.T., St Jer.

v. 4. *Da* and *tribue* are same word in Heb., St Jer. *da* (bis).
opera (1), as LXX, is sing. in M.T., St Jer., and is not same word as *opera* (2), which, however, in M.T. should be constr.

plur. instead of sing. abs. In v. 5, *opera* is same Heb. word as v. 4 (1), and there in M.T., St Jer. is plur. For *opera* (2) the same remark as in v. 4 (2).

v. 5. *destrues, aedificabis*, as LXX, St Jer.—*i.e.*, 2nd pers. against M.T. 3rd pers.

v. 7. *adjutor meus* = LXX *βοηθός μου* = עֶזְרִי instead of M.T. עֻזִּי = *fortitudo mea*, St Jer. The former is better because of מָגִנִּי (cp. 33. 20, 115. 9, 10, 11; Deut. xxxiii 29).

protector : See obs. on *susceptor*, 3. 4.

et adjutus sum belongs to this line as LXX, St Jer.; not to next line as M.T.

Et refloruit caro mea, as LXX, Pesh. reading a different text from M.T. = St Jer. *gavisum est cor meum.* It is difficult to decide which is original, but the idea in LXX, Vulg. seems later than Davidic age, for cp. Ecclus. xlvi 14 (12), xlix 12 (10). With M.T., St Jer., cp. xii 6.

ex voluntate mea, as LXX. Again a different text, for M.T., Aq., Sym., St Jer. have *in cantico meo.*

v. 8. *plebis suae*, as LXX, Pesh. = לְעַמּוֹ is better than M.T. לָמוֹ, *their* (*strength*). St Jer. *mea* read לִי. With Vulg. cp. 29. 11.

protector : See obs. 27. 1.

v. 9. *Domine :* Not in LXX, St Jer., M.T.

rege : Rather *pasce*, St Jer. See obs 2. 9.

Notes

1. *pit.* See obs. above.
2. *thy holy shrine.* Though the Heb. word is only found elsewhere in 3 K. vi-viii and the corresponding narrative in 2 Par. (where it denotes the "innermost part"—the Holy of Holies—of Solomon's Temple), it does not necessarily follow that this Ps. must be post-Davidic. The plan of the Temple was that of the Tabernacle which also had its shrine, the Holy of Holies (Ex. xxvi 23 ff.; Josephus, *Ant.*, iii 6. 4). Moreover it is not improbable that here the Psalmist is raising his hands to *heaven.* The idea of "oracle" comes from a false derivation made by Aquila and Symmachus and adopted by St Jerome. (See, further, Vigouroux, *Dict. de la Bible*, t. iv, col. 1846.)

   The hands are lifted up for prayer (cp. lxii 5, cxlii 6; 1 Tim. ii 8).
3. *Draw me not away*—like a criminal led to punishment.
4. The Psalmist has a lively sense of the honour due to God (v. 5) and of the punishments due to offenders against

his justice. So Agellius remarks: "Id vero dicitur non malevolo animo, sed approbante quod Deus fecit."

Notice the contrasts: *their works* (v. 4) and *the works of Yahwè* (v. 5); *the doings of their hands* (v. 4) and *the doings of his hands.*

5. *Pull them down . . . build them.* This figure of pulling down a house and rebuilding it is a favourite one with Jeremiah (xxiv 6, xlii 10, xlv 4).
6. Notice the confidence. In v. 2 he asked Yahwè to *hear the voice of my supplication.* Already the prayer is heard: *he hath heard the voice of my supplication.*
8. *his anointed*—the king.
9. *thine inheritance*—Israel, God's own people (see Deut. iv 20).

lift them up, as a shepherd carries the lambs (Is. xl 11); or as a father carries his child (Deut. i 31; Is. xlvi 4, lxiii 9).

PSALM XXVIII (Heb. 29)

Title

The Massoretes and St Jerome give: "A psalm: of David." The LXX adds ἐξοδίου σκηνῆς, whence the Vulgate: "in consummatione tabernaculi." This addition indicates that the Ps. was sung on the eighth or concluding day of the Feast of Tabernacles, which day was known as the ἐξόδιόν (Lev. xxiii 36).

Subject

The power and majesty of Yahwè manifested by a storm. The *Vox Domini* repeated seven times indicates the bursts of thunder. After the introductory verses (1, 2), the storm breaks out over the waters (vv. 3, 4), and sweeping along over Mount Lebanon smashes the mighty cedars there to pieces. The mountains leap as the earth quakes under the storm (vv. 5, 6). The lightning flashes forth and the gale pursues its course right down to the desert of Qadesh, lifting up the sand in a dance of anguish (vv. 7, 8). Peal follows peal of thunder. At its crash the affrighted hinds give premature birth, and the forest-trees are swept bare. The angels, witnessing the storm from heaven, sing out the praise of God

(v. 9). He who presided at the greatest of all storms—the Flood—presides as King for ever (v. 10). He will give strength and peace to his people (v. 11).

Authorship

There is no serious reason for doubting the evidence of the title.

Vulgate

1. Afferte Domino filii Dei:
afferte Domino filios arietum.
2. Afferte Domino gloriam et honorem,
afferte Domino gloriam nomini ejus:
adorate Dominum in atrio sancto ejus.
3. Vox Domini super aquas,
Deus majestatis intonuit:
Dominus super aquas multas.
4. Vox Domini in virtute:
vox Domini in magnificentia.
5. Vox Domini confringentis cedros:
et confringet Dominus cedros Libani:
6. Et comminuet eas tamquam vitulum Libani:
et dilectus quemadmodum filius unicornium.
7. Vox Domini intercidentis flammam ignis:
8. vox Domini concutientis desertum:
et commovebit Dominus desertum Cades.
9. Vox Domini praeparantis cervos, et revelabit condensa:
et in templo ejus omnes dicent gloriam.
10. Dominus diluvium inhabitare facit:
et sedebit Dominus rex in aeternum.
11. Dominus virtutem populo suo dabit:
Dominus benedicet populo suo in pace.

---

1. Ascribe to Yahwè, ye sons of God,
Ascribe to Yahwè glory and strength.
2. Ascribe to Yahwè glory (due) to his name;
Worship Yahwè in holy array.

3. The voice of Yahwè is o'er the waters!
The God of glory thundereth!
Yahwè o'er many waters!

4. The voice of Yahwè in power !
The voice of Yahwè in splendour !

5. The voice of Yahwè is breaking cedars !
Yea, Yahwè shattereth the cedars of Lebanon !
6. And he maketh them leap like a calf—
Lebanon and Siryon like a young wild-ox !
7. The voice of Yahwè is hewing out flames of fire !
8. The voice of Yahwè maketh the desert dance !
Yahwè maketh the desert of Qadesh dance !
9. The voice of Yahwè maketh hinds give birth,
And strippeth the forests bare !—
And in his residence all are saying: " Glory."

10. Yahwè presided at the Flood;
And Yahwè presideth as King for ever.
11. Yahwè will give strength unto his people;
Yahwè will bless his people with peace.

Observations

v. 1. *Afferte :* The Heb. vb. means *give* or *ascribe.*

filii Dei, as LXX. St Jer. did not read this in his Heb. text, and Pesh. also omits it. When the Ps. is repeated in xcv (96) 7 and 1 Par. xvi 28, all authorities read *ye kindreds of the people.* M.T. *sons of mighty ones* is only found elsewhere in 89. 7, where, as here, the correct reading is, with LXX, אֱלֹהִים.

filios arietum, as LXX, St Jer., Pesh.—*i.e.,* reading בְּנֵי אֵילִים, *sons of rams*—i.e., *young rams.* This second line is not found in M.T., nor in xcv (96) 7, 1 Par. xvi 28. Vulg. and LXX, therefore, read two lines where other authorities read one. One of the lines is obviously a duplicate; most probably the first line in LXX, Vulg. is the original.

v. 2. *honorem,* as LXX. M.T. = St Jer. *imperium,* as Vulg. in 1 Par. xvi 28. Same var. in xcv 7.

in atrio sancto ejus, as LXX here and xcv 9; 1 Par. xvi 29 (but plur.). But Vulg. 1 Par. xvi *in decore sancto* = St Jer., M.T., Aq., Sym., in the Ps. In xcv (96) there is an extra line:

> Bring up sacrifices and enter into his *courts,*
> Worship Yahwè in holy *array.*

In xxviii (29), Vulg., LXX, Pesh. have preserved *courts,* while the other authorities have preserved *array.*

v. 3. *majestatis :* Read *gloriae,* with St Jer. Same Heb. as v. 2.

v. 4. *magnificentia :* The Heb. is the masc. form of the noun in the fem. in v. 2 *array ;* and St Jer. gives *decore* in both places. But while the masc. form is general, the fem. seems to refer to splendour in clothing.

v. 5. *confringentis, confringet :* Heb. same vb., but different forms.

v. 6. *comminuet eas :* To what does the pronoun refer ? From the Heb. it would seem not to the " cedars," but to the mountains " Lebanon and Siryon " in the next line; that is provided that M.T. vb. רָקַד, " he maketh them leap," is correct (cp. cxiii 4, 6). But *comminuet* = LXX λεπτυνεῖ—*i.e.*, vb. דקק, *pulverise, grind fine,* and, peculiarly enough, this is the vb. used in Ex. xxxii 20; Deut. ix 21, where Moses grinds to dust the *calf* of gold. St Jer. *disperget eas* seems to be a paraphr.

Libani : A " calf of Lebanon " would be one of the beasts of the mountains (see Is. xl 16). But the LXX has accus.—not genitive. St Jer. and M.T. (?) also have genitive. It seems best to read accus. and to attach to next line.

dilectus comes from LXX reading יְשֻׁרוּן (cp. Deut. xxxii 15, xxxiii 5, 26), instead of M.T. שִׂרְיֹן, *Siryon*—the Sidonian name for Mount Hermon (Deut. iii 9)—which is undoubtedly correct. St Jer. has *Sarion.*

quemadmodum is same Heb. as *tamquam.*

filius unicornium : St Jer. *filius rhinocerotis.* The Heb. means *young wild-ox* (cp. 22. 22).

v. 7. *flammam:* M.T., St Jer. plur.

v. 8. *concutientis, commovebit, praeparantis :* LXX συνσείοντος, συνσείσει, καταρτιζομένου: St Jer. *parturire faciens, parturire faciet, obstetricans.* The Heb. vb. is the same in the three places, but in the Hiph. form in the first two, and in the Polel in the third instance. It means *dance, writhe, be in travail.* The third meaning is clearly meant in v. 9, and in the two other places the meaning is *dance* or *be in anguish.*

et : Omit: not in M.T., LXX.

v. 9. *cervos :* Read *cervas ;* ἐλάφους is masc. and fem.

condensa—i.e., the thick forests. St Jer. *saltus.*

v. 10. *inhabitare facit :* LXX κατοικιεῖ; St Jer. *inhabitat.* But how can he cause the flood to be inhabited, or dwell himself in it ? Here יָשַׁב evidently has its meaning *sit*—i.e., *preside :* so Aq., Sym. It is the same vb. as for *sedebit.*

v. 11. *virtutem*—i.e., *strength :* not same Heb. as *virtute,* v. 4.

Notes

1. The *sons of God* are the angels, as the Targum here explains (cp. Gen. vi 2 (?); Job i 6, ii 1, etc.). The heavenly court is called upon to give glory to Yahwè.

2. *holy array*—the vestments of the angelic priests (cp. Ex. xxviii 2).
3. *The voice of Yahwè* is the crash of thunder in the storm (cp. xvii 14; Job xxxvii 1-5, etc.).

   God of glory. The presence of God (cp. Acts vii 2) in the cloud causes the thunder.
5. *Lebanon*—the mountain mass in the north of Palestine—was famous for its cedars, which furnished wood for Solomon's temple.
6. *leap*—by earthquake (cp. cxiii 4, 6).

   Siryon. See obs. above.
7. *hewing out.* Lightning flashes are cut from the sky, as it were by a divine axe.
8. *Qadesh* is at the extreme south of Palestine (cp. Nu. xx 16).
9. Fright from the storms causes the hinds to drop their young prematurely.

   The angels (v. 1) witnessing the storm from heaven (" his residence ") sing: *Gloria* in excelsis Deo !
10. A beautiful antithesis. God presided as king over the first great storm—the Deluge—and, Unchanged, he still presides, even over the storm just witnessed by the Psalmist.
11. Yet the Mighty Storm King will deign to bless his people with peace !

PSALM XXIX (Heb. 30)

Title

" A psalm. A song at the dedication of the house of David." The modern interpretation of this title is in the sense that " the dedication of the house " refers to the dedication of the temple by Judas the Maccabee (1 Macc. iv 52 ff.), while " of David " refers not to the *house* of David, but is the usual heading *le David :* consequently a stop should be inserted after " house." So Kirkpatrick remarks that " the words ' a Song at the Dedication of the House ' are inserted awkwardly between ' a Psalm ' and ' of David ' " (p. 151).

This modern interpretation may be correct, but there

are reasons that make it doubtful. The Massoretes put a conjunctive accent between "house" and "of David," thus connecting the two, as does Codex Vaticanus: ψαλμὸς ᾠδῆς τοῦ ἐνναινισμοῦ τοῦ οἴκου τοῦ Δαυείδ; and, indeed, the contrary opinion of moderns can only be upheld by supposing the "awkward insertion."

But if the title means that the Ps. was composed on the occasion of the dedication of David's house, the two questions that arise are: Were houses dedicated? and: Did David build a house that required dedication? The answer to the first is in Deut. xx 5, and to the second in 2 K. v 11.

Subject

There is nothing in the Ps. about the dedication of a temple, or altar, or even a house. It is a prayer of thanksgiving after recovery from illness (vv. 2-6). The Psalmist describes his state of mind before and during the sickness (vv. 7-11), and, with a thankful soul, tells how God restored him to health (vv. 12, 13).

Vulgate

2. Exaltabo te, Domine, quoniam suscepisti me:
nec delectasti inimicos meos super me.
3. Domine, Deus meus, clamavi ad te,
et sanasti me.
4. Domine, eduxisti ab inferno animam meam:
salvasti me a descendentibus in lacum.
5. Psallite Domino, sancti ejus:
et confitemini memoriae sanctitatis ejus.
6. Quoniam ira in indignatione ejus:
et vita in voluntate ejus.
Ad vesperum demorabitur fletus:
et ad matutinum laetitia.
7. Ego autem dixi in abundantia mea:
Non movebor in aeternum.
8. Domine, in voluntate tua,
praestitisti decori meo virtutem.
Avertisti faciem tuam a me,
et factus sum conturbatus.

9. Ad te, Domine, clamabo:
et ad Deum meum deprecabor.
10. Quae utilitas in sanguine meo,
dum descendo in corruptionem ?
Numquid confitebitur tibi pulvis,
aut annuntiabit veritatem tuam ?
11. Audivit Dominus, et misertus est mei:
Dominus factus est adjutor meus.
12. Convertisti planctum meum in gaudium mihi:
conscidisti saccum meum, et circumdedisti me laetitia:
13. Ut cantet tibi gloria mea, et non compungar:
Domine, Deus meus, in aeternum confitebor tibi.

---

2. I extol thee, O Yahwè; for thou hast lifted me up,
And hast not let mine enemies rejoice over me.
3. Yahwè, my God,
I cried unto thee, and thou hast healed me.
4. Yahwè, thou hast brought up my soul from Sheol:
Thou hast kept me alive from among them that go down
into the pit.

5. Sing psalms unto Yahwè, ye his pious ones,
And give thanks to his holy memory.
6. For in his anger one is but for a moment,
While in his favour one is for a lifetime.
Weeping may come in to lodge at eventide,
But there will be joy at morn.

7. As for me, I said during my prosperity:
" I shall never be moved."
8. In thy favour, Yahwè, thou didst give (me) strength
for my adornment:
[Then] thou didst hide thy face, and I was troubled.

9. Unto thee, O Yahwè, I called;
And unto the Lord I made supplication,
10. [Saying]: " What profit is there in my blood,
When I go down unto the Pit ?
Can dust praise thee ?
Can it proclaim thy truth ?

11. Hear, O Yahwè, and have pity on me !
Be a helper to me !"

12. Thou hast turned my mourning into dancing for me:
Thou hast loosened my sackcloth and girded me with gladness;
13. That my glory may psalm unto thee and be not silent.
Yahwè, my God, for ever will I thank thee !

Observations

v. 2. *suscepisti :* The Heb. vb. means *draw* (water, as from a well). Hence here *lift up* (from going down to Sheol: cp. v. 4).

v. 4. *salvasti,* as LXX, is prob. paraphr. of Heb., Pesh., Sym., St Jer. *vivificasti.*

a descendentibus, as Kt., LXX, Pesh., 28. 1, is better than Qr., Targ., St Jer. *ne descenderem.*

lacum : See obs. 28. 1.

v. 5. *confitemini :* See obs. 6. 6. Here *give thanks* seems better: in v. 10 *praise* is preferable; but in v. 13 again *give thanks.*

v. 6. *ira,* as LXX prob. deriving from רָנַע, *disturb,* but M.T. רָנַן = St Jer. *ad momentum,* is clearly correct.

et : Read with LXX, St Jer. M.T. omits.

v. 8. *decori meo,* as LXX = לַהֲדָרִי, which is far more prob. than M.T. לְהָרְרִי, *for my mountain,* as St Jer., Aq.

a me is not in LXX, M.T., St Jer.

v. 9. *clamabo* is not same Heb. vb. as in v. 3.

Deum meum, as LXX: but M.T. *'Adonay* (and some MSS. *Yahwè*): St Jer. *Dominum.* Notice the uncertainty concerning the original name.

v. 10. *corruptionem :* See obs. 16. 10. Not same Heb. word for *pit* as v. 4. Omit *aut.*

v. 11. *Audivit, factus est,* as LXX, which may well be correct, in which case this v. belongs to next stanza. But M.T. has imv. as St Jer. *Audi, esto.*

v. 12. *gaudium* = LXX χαρὰν, copyist's mistake for χορὸν, *dance,* as M.T., St Jer. *chorum.*

conscidisti : Heb. vb. means *open ;* hence St Jer. *solvisti.*

v. 13. *mea.:* Suffix omitted by M.T., St Jer.

compungar : See obs. 4. 5. Read 3rd pers. with M.T. = St Jer. *taceat.*

Notes

7. Like many other men the Psalmist, when in good health, fondly imagined that he was secure from illness or from misfortune.

10. See note on vi 6.
12. *sackcloth*—the garb of mourning and affliction.
13. *glory*. See vii 6.

be not silent. In sickness the Psalmist found it hard to pray. Let us thank God when we are in good health.

PSALM XXX (Heb. 31)

Title

"For the musical director (?): a psalm: of David." The Vulgate adds: "pro extasi." This addition, found also in some Septuagintal texts, is probably derived from v. 23, ἐν τῇ ἐκστάσει μου—"in excessu mentis meae."

Subject

The Psalmist may be speaking of himself. But one has only to compare the tone and expressions of the Ps. with those of xxi, xxxiv, xxxix, lx, lxviii, lxx, to form the opinion that indirectly (and possibly, directly) the "servant" (v. 17) is the Messiah. We are not surprised, therefore, to find v. 6 on the lips of our Lord when he was dying on the Cross. Further, the Ps. is rather fragmentary, which suggests that its writer was contemplating the sufferings of a person before his mind rather than narrating his own experiences or those of some one who had already suffered. Committing himself to God and relying on his strength, the speaker begs for protection against his enemies (vv. 2-6). He is sure that God will deliver him (vv. 7-9), but adverting to his sad state —body and soul are worn out by sufferings—he begs for divine compassion (vv. 10, 11). He is deserted by all—even friends, while his enemies are conspiring against him (vv. 12-14). But his trust in God is firm (vv. 15-17). May his enemies be put to shame, silenced, and humiliated (vv. 18, 19). His prayer is answered! How God helps those that trust in Him! (vv. 20-23). The Ps. closes with an exhortation to faithful adorers that they may love God all the more, and recognising his fidelity, not fail in courage (vv. 24, 25). These two verses were probably added later.

Authorship

The title ascribes the Ps. to David, and it contains echoes of Davidic Pss.: cp. v. 4a with xvii 3, v. 4b with xxii 3; v. 5 with ix 16; v. 8 with ix 10, 14; v. 9 with xvii 20; v. 10b with vi 8a; v. 12 with xxxvii 12. Verses 2-4a are reproduced in the supplemented Ps. lxx (vv. 1-3). The prophet Jonah (ii 5a, 9a) has borrowed vv. 23b, 7a. Many modern critics, however, insist on the likeness between passages in the Ps. and parts of Jeremiah. Some would go so far as to make him the author of the Ps. But, with the exception of the phrase " fear all around " (v. 14) (a distinctly Jeremian expression), on which we will say something on the observations on the text, the passages adduced do not demand identity of authorship or date. Verse 11 is compared with Jer. xx 18, but the likeness is weak; the " broken vessel " (v. 13b) with Jer. xxii 28, but surely this metaphor was a common one. The other two passages generally quoted are v. 18 with Jer. xvii 18, and v. 23 with Lam. iii 54; but these are not such as one would expect to be peculiar to one particular writer or to one special time.

Vulgate

2. In te, Domine, speravi, non confundar in aeternum:
   in justitia tua libera me.
3. Inclina ad me aurem tuam,
   accelera ut eruas me.
   Esto mihi in Deum protectorem: et in domum refugii,
   ut salvum me facias.
4. Quoniam fortitudo mea, et refugium meum es tu:
   et propter nomen tuum deduces me, et enutries me.
5. Educes me de laqueo hoc, quem absconderunt mihi:
   quoniam tu es protector meus.
6. In manus tuas commendo spiritum meum:
   redemisti me, Domine, Deus veritatis.
7. Odisti observantes vanitates,
   supervacue.
   Ego autem in Domino speravi:
8. exsultabo, et laetabor in misericordia tua.
   Quoniam respexisti humilitatem meam,
   salvasti de necessitatibus animam meam.

9. Nec conclusisti me in manibus inimici:
statuisti in loco spatioso pedes meos.
10. Miserere mei, Domine, quoniam tribulor:
conturbatus est in ira oculus meus,
anima mea, et venter meus:
11. Quoniam defecit in dolore vita mea:
et anni mei in gemitibus.
Infirmata est in paupertate virtus mea:
et ossa mea conturbata sunt.
12. Super omnes inimicos meos factus sum opprobrium
et vicinis meis valde:
et timor notis meis.
Qui videbant me, foras fugerunt a me:
13. oblivioni datus sum, tamquam mortuus a corde.
Factus sum tamquam vas perditum:
14. quoniam audivi vituperationem multorum
commorantium in circuitu.
In eo dum convenirent simul adversum me,
accipere animam meam consiliati sunt.
15. Ego autem in te speravi, Domine:
dixi: Deus meus es tu:
16. in manibus tuis sortes meae.
Eripe me de manu inimicorum meorum,
et a persequentibus me.
17. Illustra faciem tuam super servum tuum,
salvum me fac in misericordia tua:
18. Domine, non confundar, quoniam invocavi te.
Erubescant impii, et deducantur in infernum:
19. muta fiant labia dolosa.
Quae loquuntur adversus justum iniquitatem,
in superbia, et in abusione.
20. Quam magna multitudo dulcedinis tuae, Domine,
quam abscondisti timentibus te.
Perfecisti eis, qui sperant in te,
in conspectu filiorum hominum.
21. Abscondes eos in abscondito faciei tuae
a conturbatione hominum.
Proteges eos in tabernaculo tuo
a contradictione linguarum.
22. Benedictus Dominus:

quoniam mirificavit misericordiam suam mihi
in civitate munita.
23. Ego autem dixi in excessu mentis meae:
Projectus sum a facie oculorum tuorum.
Ideo exaudisti vocem orationis meae,
dum clamarem ad te.
24. Diligite Dominum, omnes sancti ejus:
quoniam veritatem requiret Dominus,
et retribuet abundanter facientibus superbiam.
25. Viriliter agite, et confortetur cor vestrum,
omnes, qui speratis in Domino.

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2. In thee, O Yahwè, I seek refuge:
Never let me be ashamed.
Rescue me in thy justice.
3. Incline thine ear unto me:
Speedily deliver me.
Be thou for me a rock of protection,
A place of stronghold to save me.

4. For thou art my rampart and my stronghold;
And for thy name's sake guide me and lead me.
5. Thou wilt bring me out of the net they have hidden for
me,
For thou art my protection.
6. Into thy hand I commend my spirit:
Thou hast ransomed me, Yahwè, God of truth.

7. Thou hast hated them that observe empty vanities:
But I have put my trust in Yahwè.
8. I rejoice and am glad by thy mercy,
For thou hast seen mine affliction.
Thou didst know the straits of my soul,
9. And didst not shut me up in the enemy's hand:
Thou hast set my feet in a place of relief.

10. Pity me, Yahwè, for I am in distress;
Mine eye by grief is wasted away,
My soul and my belly (also).

11. For my life is spent with sorrow,
And my years with sighing.
My strength faileth because of mine affliction,
And my bones are wasted away.

12. Because of all mine adversaries I am become a reproach,
And especially to my friends.
And to mine acquaintances I am a terror;
They that see me abroad run away from me:
13. I am forgotten from mind like one that is dead.
I am become like a vessel that hath perished:
14. For I hear the whispering of many.
(Fear all around ?).
While they sat in consultation against me,
They devised to take away my life.

15. But I have put my trust in thee, O Yahwè:
I have said: " Thou art my God."
16. My destiny is in thy hand:
Deliver me from the hand of mine enemies and persecutors.
17. Smile kindly upon thy servant:
Save me in thy mercy !

18. Yahwè, let me not be put to shame;
For I have called upon thee.
Let the wicked be put to shame:
Let them be taken down to Sheol.
19. Let the deceitful lips be dumb,
That speak insolence against the just,
With haughtiness and contempt.

20. How great is thy goodness, O Yahwè,
Which thou hast hidden for them that fear thee !
(Which) thou hast done to them that seek refuge in thee,
Before the sons of man !
21. Thou dost conceal them in the concealment of thy presence,
From the conspiracies of men.
Thou dost hide them in thy covert,
From the strife of tongues.

22. Blessed be Yahwè !
For wondrously he had shown me his mercy
In a fortified city.
23. And I, on my part, had said in my emotion:
" I am cast off from before thine eyes ":
Yet thou didst hear the voice of my supplication,
While I was crying unto thee.

24. Love Yahwè, all ye his pious ones,
For Yahwè doth guard the faithful,
And doth requite abundantly those that act haughtily.
25. Be strong, and let your heart be stout,
All ye that await Yahwè !

Observations

v. 3. *accelera :* The LXX may have read Piel. imv. with same consonants as M.T. noun *haste,* which, however, has adverbial sense, as St. Jer. *velociter.*
Deum : See obs. 18. 32. Here St Jer. *lapidem.*
protectorem : See obs. 27. 1.
et as St Jer. and LXX. Perhaps better omitted; not in M.T.
domum : Translate *place.*
refugii : Sing. in Vulg., LXX, St Jer. is more prob. than M.T. plur. (cp. v. 4 and 18. 3, 71. 3).

v. 4. *fortitudo :* See obs. on *firmamentum,* 18. 3.
deduces, enutries : Read as jussives. The latter vb. has meaning *nourish* in Gen. xlvii 17, and here in Ps. St Jer. agrees with Vulg. But after *guide* the preferable meaning here is *lead* as Ps. xxii 2, *educavit.*

v. 5. *Educes* as St Jer. is perhaps better here than jussive.
laqueo : Rather *rete,* St Jer. (see obs. 25. 15).
hoc is rather rel., as St Jer. *quod.*
protector : See v. 3 above.

v. 6. *manus :* M.T. sing. Same obs. vv. 9, 16.

v. 7. *Odisti,* as LXX, Pesh., St Jer. is better than 1st pers. in M.T.
supervacue : St Jer. *frustra.* The Heb. noun is best rendered here as adj. The full-stop is better after *speravi.*

v. 8. No full-stop after *tua.*
humilitatem : See obs. 9. 13. Put full-stop at end of this line, and not at end of next line.
salvasti de, as LXX. With M.T., St Jer. read *Cognovisti.*

v. 10. *conturbatus est :* See obs. on *Turbatus,* 6. 8. Also for *conturbata sunt* in next verse.
ira : See obs. on *furore,* 6. 8.

v. 11. *in paupertate*, as LXX, Pesh. = בְּעָנְיִי, which is correct against M.T. בַּעֲוֹנִי = St Jer. *in iniquitate mea.*

v. 12. *Super:* St Jer. *Apud.* The exact force of מ here is not evident. *foras* goes with *videbant me.* Better St Jer. in *plateis.*

v. 13. *a corde* goes with *oblivioni datus sum.*

v. 14. *vituperationem :* St Jer. *opprobrium.* The Heb. word means whispered defamation.

commorantium in circuitu : Vulg., LXX, St Jer. (*congregationem*) derive from גּוּר, *sojourn.* M.T. gives a phrase peculiar to Jeremiah, "fear on every side" (cp. Jer. vi 25, xx 3, 10, xlvi 5; xlix 29; Lam. ii 22). It seems to us that the verse is an insertion in the Ps., due to Jer. xx 10.

In eo dum is queer Latin due to LXX ἐν τῷ.

v. 16. *sortes* = LXX κλῆροί, mistake for καιροί, as Heb. = St Jer. *tempora.* So Old Latin; hence, in Missal, thirteenth Sunday after Pentecost: *in manibus tuis tempora mea.* A colon is better than full-stop at end of this line.

Eripe is same Heb. as for *eruas*, v. 3.

v. 17. *Illustra faciem tuam :* See note on iv 7. Full-stop after *tua. Domine* begins a new stanza.

v. 18. *confundar* is same Heb. vb. as for *Erubescant.*

et, as LXX. Not in M.T., St Jer.

deducantur : With Vulg., LXX, Pesh., read יוּרְדוּ (cp. Is. xiv 11, 15) instead of M.T. יִדְּמוּ =Aq., Sym., St Jer. *taceant.*

v. 19. Comma instead of full-stop after *dolosa.*

iniquitatem : Heb. has adj. = *arrogant, insolent.*

v. 20. *magna multitudo* is one word in Heb.

dulcedinis : See obs. 21. 4.

Domine, as LXX (except א). M.T., St Jer. omit.

Perfecisti : Supply a rel. St Jer. *operatus es.* English: *which thou hast done.*

sperant is not same Heb. vb. as for *speraui*, v. 15.

v. 21. *Abscondes* is not same Heb. vb. as for *abscondisti*, v. 20.

conturbatione = LXX ταραχῆς. St Jer. *duritia* = רֶכֶס (?). M.T. has רָכְסִי, meaning uncertain, but prob. *conspiracy, plotting* (see *J. Th. S.*, July, 1922, p. 409).

Proteges : Same Heb. vb. as for *abscondisti*, v. 20.

v. 23. *Ego autem :* See obs. 2. 6.

in excessu mentis meae : St Jer. *in stupore meo.* The Heb. is infin. constr. of vb. meaning *hurry, be excited.*

a facie : Rather *de conspectu*, St Jer.

Ideo : St Jer. *Ergone.* Heb. אָבָן = *Yet, But indeed*, in contrast with what was thought in the preceding distich.

orationis : sing. also LXX, St Jer. M.T. has plur.

v. 24. *quoniam* = LXX ὅτι = כִּי, which is omitted in M.T., St Jer.

veritatem : LXX plur. Better concr. *fideles*, as St Jer., M.T. (cp. parall.).

v. 24. ***requiret :*** M.T. partic. Translate *servat*, St Jer.
facientibus : plur. also LXX, St Jer. M.T. has sing.
v. 25. *speratis :* Rather *expectatis*, St Jer. Not same vb. as vv 15, 20.

Notes

2. Cp. the opening words of Ps. vii.
6. The last words of Christ on the Cross (Lk. xxiii 46). This verse finds a fitting place as a Versicle and Response at Compline.
7. *observe empty vanities—i.e.*, practise idolatry (cp. Deut. xxxii 21).
13. *a vessel that hath perished :* broken, and thrown away as worthless.
17. *Smile kindly :* lit. "let thy face shine"—*i.e.*, show thine approval of my conduct.
22. *in a fortified city :* prob. a figurative expression. "A slight change of the Hebrew would give: 'in time of distress'" (Boylan).

PSALM XXXI (Heb. 32)

Title

"Of David: a maskil."

Subject

This is the second Penitential Ps. It describes the happiness of the man whose sins are forgiven (vv. 1, 2), the torture of soul he endured while he refused to confess (vv. 3, 4), the resolution to speak out and the forgiveness that followed (v. 5). So the Psalmist urges others to have recourse to God (v. 6). He then addresses him as his refuge and joy, and in reply God promises him enlightenment and guidance provided he is not obstinate like a horse or mule (vv. 7-9). In conclusion, the happiness of the just is contrasted with the miserable state of sinners, and the former are exhorted to rejoice (vv. 10, 11).

Authorship

The evidence of the title is supported by St Paul in Rom. iv 6, and by the authority of the Biblical Commission. Internal evidence demonstrates nothing to the contrary.

Occasion

It is commonly supposed that David wrote the Ps. after his confession of adultery and murder (cp. 2 K. xii 13).

Application

The Ps. makes an excellent act of thanksgiving after Confession.

Vulgate

1. Beati quorum remissae sunt iniquitates:
et quorum tecta sunt peccata.
2. Beatus vir cui non imputavit Dominus peccatum,
nec est in spiritu ejus dolus.
3. Quoniam tacui, inveteraverunt ossa mea,
dum clamarem tota die.
4. Quoniam die ac nocte gravata est super me manus tua:
conversus sum in aerumna mea, dum configitur spina.
5. Delictum meum cognitum tibi feci:
et injustitiam meam non abscondi.
Dixi: Confitebor adversum me injustitiam meam Domino:
et tu remisisti impietatem peccati mei.
6. Pro hac orabit ad te omnis sanctus,
in tempore opportuno.
Verumtamen in diluvio aquarum multarum,
ad eum non approximabunt.
7. Tu es refugium meum a tribulatione, quae circumdedit me:
exsultatio mea, erue me a circumdantibus me.
8. Intellectum tibi dabo, et instruam te in via hac, qua gradieris:
firmabo super te oculos meos.
9. Nolite fieri sicut equus et mulus,
quibus non est intellectus.
In camo et fraeno maxillas eorum constringe,
qui non approximant ad te.
10. Multa flagella peccatoris,
sperantem autem in Domino misericordia circumdabit.
11. Laetamini in Domino et exsultate, justi,
et gloriamini, omnes recti corde.

1. Well is he whose transgression is forgiven,
   And whose sin is covered!
2. Well is the man to whom Yahwè imputeth not iniquity,
   And in whose spirit there is no guile!

3. Because I was silent my bones waxed old,
   Through my groaning all the day long.
4. For day and night thy hand was heavy upon me;
   I was turned to ruin by the goading of the thorn. Sela.

5. My sin I made known to thee, and mine iniquity I covered not:
   I said: "I will confess my transgressions unto Yahwè:"
   And thou forgavest the iniquity of my sin. Sela.

6. Wherefore let every pious one pray unto thee
   At an opportune time.
   Verily, many waters [rising] to a flood
   Shall not reach unto such a one.
7. Thou art my hiding place: thou wilt preserve me from distress:
   My joy! Deliver me from those that surround me!
   [Sela.
8. "I will give thee understanding, and will enlighten thee
   In the way thou shouldst walk:
   I will counsel thee: mine eyes [shall be] upon thee.
9. Be not like the horse or mule that have no understanding:
   With bridle and halter thou hast to bind their jaws,
   Else they will not come nigh to thee."

10. Many are the troubles of the wicked:
    But mercy doth encompass him that trusteth in Yahwè.
11. Be glad in Yahwè, and rejoice ye just:
    And be ye jubilant all ye upright of heart!

Observations

v. 1. *Beati:* See obs. i 1. Read sing. as v. 2; so St Jer. *Beatus cui.*
iniquitates, peccata: Read sing. with St Jer., M.T. The former Heb. word is translated in v. 5 by *injustitiam* (2), and the latter by *Delictum.*
et, as St Jer. and LXX. M.T. omits.

v. 2. *peccatum* is not same word as v. 1. It occurs twice in v. 5 below, where Vulg. gives *injustitiam* (1) and *impietatem.*

v. 3. *dum clamarem :* M.T. has noun with prep. So St Jer. *in rugitu meo* (see obs. 22. 2).

v. 4. *conversus sum,* etc. For the whole line LXX has: *ἐστράφην εἰς ταλαιπωρίαν ἐν τῷ ἐνπαγῆναι ἄκανθαν.* St Jer. gives: *Versatus sum in miseria mea, cum exardesceret messis.* M.T. means lit. *my juice was turned by* (or *in,* or *with*) *the summer drought.* Thus LXX and St Jer. agree against M.T. in reading נֶהְפַּכְתִּי instead of נָהַפָּךְ. The next word in M.T. לְשַׁדִּי is only found elsewhere in Nu. xi 8, where it refers to the juicy taste of the manna prepared with oil. To force from this a meaning "life juice"—*i.e.,* "sap of life"—in order to fit it into this Ps. is too violent a proceeding. Cheyne justly remarks that the meaning "moisture" can only be justified "by a fanciful use of Arabic." The correct noun is doubtlessly given by Vulg., LXX, St Jer., Aq., Sym.—viz., שֹׁד, *ruin,* with a prefixed prep. ל (St Jer. ב ?). The LXX reads no suffix, so we can omit *mea.* We now turn to *dum configitur,* which agrees with LXX, and also with St Jer. in so far as he reads a vb. Moderns, however, take חַרְבֹנִי as a noun and render: *drought;* but the noun for *drought* is חֹרֶב. The LXX seems to give the solution by reading ד instead of ח, thus giving either part of a vb. דרב, *prick with a goad,* or the plur. constr. of the noun דָּרְבָן, *goad* (cp. 1 K. xiii 21). Finally, LXX seems right in reading קוֹץ, *thorn,* instead of M.T. קַיִץ, *summer.*

v. 5. *abscondi* is same Heb. vb. as for *tecta sunt,* v. 1.

adversum me is from LXX reading עָלַי instead of M.T. עָלַי, "a poetic, archaic prep." (Briggs).

injustitiam is same Heb. as for *iniquitates,* v. 1. Read sing. in M.T.

v. 6. *opportuno :* LXX *εὐθέτῳ* = מוֹצָא against M.T. Qal infin. מְצוֹא. The exact meaning is not clear.

aquarum multarum : The text is difficult. It is better to read as subj.: so St Jer. (*ut cum inundaverint*) *aquae multae.*

v. 7. *quae circumdedit :* from LXX reading vb. as 3rd pers. fem. and making it a rel. clause. But the noun צַר is masc. and the vb. means *preserve* rather than *surround.* So St. Jer (*ab hoste*) *custodies me.*

exsultatio mea, as LXX, St Jer. (*laus mea*) = רָנִי instead of the queer constr. plur. in M.T.

erue me, as LXX reading פַּלְטֵ as Piel imv. St. Jer. reads as adj. *salvans.* Follow LXX which prob. read a suffix also.

a circumdantibus me, as LXX = מְסוֹבְבַי, which is more prob. than 2nd pers. imperf. in M.T. and St Jer. (*circumdabis me*).

v. 8. *hac* = זוּ which is better taken as simple rel.

firmabo, as LXX prob. reading אעצה (see Prob. xvi 30). This may be right, but M.T. אִיְּעָצָה, *I will counsel* = St Jer. *cogitabo* (*de te*) is more prob.

oculos : plur. also LXX. M.T., St Jer. sing. If M.T. is correct, a vb. must be supplied.

v. 9. *et :* Read with Vulg., LXX, Pesh., St Jer. M.T. omits.

maxillas eorum constringe, as LXX, St Jer. which is clearly correct (except that *constringis* would be better) against M.T. = *his ornament* (*trappings* of horse ?—but nowhere else in this sense) *to curb.* Perhaps LXX read לְחֵיהֶם תִּבְלֹם.

qui non as LXX, St Jer., M.T. בַּל must be translated as *else . . . not.* Perhaps with this neg. goes עַד, corrupted in M.T. into עָדֶיךָ.

v. 10. *flagella :* St Jer. *dolores* is nearer the Heb.

Notes

1. St Paul quotes the first two verses of this Ps. in Rom. iv 6-8 in order to illustrate his teaching that the works of the law are not the means of justification.

   Sin that is "forgiven," "covered," "not imputed," is taken away altogether. If it still existed it would be odious to the eyes of God from whom nothing is hidden.

3. Remorse of conscience affects bodily health. It must have been about twelve months after the adultery that David at last openly confessed: "I have sinned against Yahwè" (2 K. xii 13), for in the meantime the child had been born (2 K. xi 27).

   D'Eyragues remarks: "Even under the Old Law confession of sins was a condition for forgiveness. God sought to obtain this avowal from Adam and Eve after their prevarication (Gen. iii 11-13), from Cain after his fratricide (Gen. iv 9, 10), from David after his adultery (2 K. xii 13)."

4. *I was turned to ruin—i.e.*, on the way to physical and mental breakdown.

   the goading of the thorn—i.e., the pricking of conscience. A similar metaphor occurs in Acts ix 5, xxvi 14, and in Ezec. xxviii 24.

6. *At an opportune time* may mean either at the earliest opportunity that can be found, or at the time that God can be found (ready to pardon ?). The latter seems to be the meaning in the Massoretic Text, but it gives no clear sense.

waters. See note on xvii 17.

8. God is the speaker in this verse and the next.

9. *bind their jaws.* In some countries to-day the bridle is made by binding a rope round the horse's mouth.

PSALM XXXII (Heb. 33)

Title

This Ps. is without a title in the Massoretic Text and St Jerome's Version from the Hebrew. The Vulgate: "Psalmus David" is from the LXX, which, however, omits "Psalmus."

Subject

A hymn of praise. Good people all the world over—that is, Jews and Gentiles alike—are called upon to praise Yahwè the just and merciful God of Israel (vv. 1-5, 8, 12); for he alone is the Creator of heaven, earth, sea, and all therein (vv. 6-9). He created all mankind, and looking down from heaven, sees all their works (vv. 13-15). Happy Israel whose God is Yahwè, unhappy the Gentiles whose designs he brings to nought! (vv. 10-12). Material force avails nothing without trust in Yahwè: his providence watches over his faithful servants (vv. 16-19). A prayer from these faithful servants brings the Ps. to a close (vv. 20-22).

The Ps. is a "New Song" (v. 3). It looks, therefore, to Messianic hopes. The *motif* of the poem is to convince the Gentiles that Yahwè alone is God, and to invite them to worship him alone (see Introduction, c. vi, p. 55).

Authorship

As David's name is not found in the title of the Massoretic Text nor in that of St Jerome's Hebrew Psalter, we may at once doubt whether he wrote this Ps. Internal evidence confirms the suspicion against his writing it; for the Ps. as a whole resembles the final Pss. of the Psalter. Bäthgen declares that the Ps. is pre-exilic because of the mention of "king" in v. 16. But this is not necessarily an Israelite king: the Psalmist has in view Jews and Gentiles; and so he refers to "any king." The date and authorship of this Ps. cannot be determined.

VULGATE

1. Exsultate, justi, in Domino:
rectos decet collaudatio.
2. Confitemini Domino in cithara:
in psalterio decem chordarum psallite illi.
3. Cantate ei canticum novum:
bene psallite ei in vociferatione.
4. Quia rectum est verbum Domini,
et omnia opera ejus in fide.
5. Diligit misericordiam et judicium:
misericordia Domini plena est terra.
6. Verbo Domini caeli firmati sunt:
et spiritu oris ejus omnis virtus eorum.
7. Congregans sicut in utre aquas maris:
ponens in thesauris abyssos.
8. Timeat Dominum omnis terra:
ab eo autem commoveantur omnes inhabitantes orbem.
9. Quoniam ipse dixit, et facta sunt:
ipse mandavit, et creata sunt.
10. Dominus dissipat consilia gentium:
reprobat autem cogitationes populorum,
et reprobat consilia principum.
11. Consilium autem Domini in aeternum manet:
cogitationes cordis ejus in generatione et generationem.
12. Beata gens cujus est Dominus Deus ejus:
populus quem elegit in haereditatem sibi.
13. De caelo respexit Dominus:
vidit omnes filios hominum.
14. De praeparato habitaculo suo
respexit super omnes, qui habitant terram.
15. Qui fingit sigillatim corda eorum:
qui intelligit omnia opera eorum.
16. Non salvatur rex per multam virtutem:
et gigas non salvabitur in multitudine virtutis suae.
17. Fallax equus ad salutem:
in abundantia autem virtutis suae non salvabitur.
18. Ecce oculi Domini super metuentes eum:
et in eis, qui sperant super misericordia ejus:
19. Ut eruat a morte animas eorum:
et alat eos in fame.

20. Anima nostra sustinet Dominum:
quoniam adjutor et protector noster est.
21. Quia in eo laetabitur cor nostrum:
et in nomine sancto ejus speravimus.
22. Fiat misericordia tua, Domine, super nos:
quemadmodum speravimus in te.

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1. Rejoice in Yahwè, O ye just:
Praise becometh the upright.
2. Give praise to Yahwè on the lyre:
On the ten-stringed harp psalm unto him.
3. Sing ye to him a new song:
Play skilfully with a loud voice.
4. For the word of Yahwè is upright,
And all his work is in faithfulness.
5. He loveth justice and judgement:
The earth is full of the mercy of Yahwè.

6. By the word of Yahwè the heavens were made;
And by the breath of his mouth all their host.
7. He gathered the waters of the sea as if in a pitcher:
He put the depths in store-houses.
8. Let all the earth be in fear of Yahwè!
Let all the inhabitants of the world stand in awe of him!
9. For he spoke, and it was:
He commanded, and it stood.

10. Yahwè doth bring to nought the counsel of nations:
He doth frustrate the designs of peoples.
11. But the counsel of Yahwè standeth for ever:
The designs of his heart to generation and generation.
12. Well for the nation whose God is Yahwè,
The people whom he hath chosen as his inheritance!

13. From heaven Yahwè looketh down;
He beholdeth all the sons of man:
14. From his firm habitation he doth gaze
On all the inhabitants of the earth,—
15. He who hath formed the hearts of them all,
He who knoweth all their works.

16. The king is not saved by a great army;
A strong man is not delivered by great strength.
17. Vain is the horse for safety;
Nor can it rescue by its great might.
18. Behold, the eye of Yahwè is upon those who fear him,
Upon those who hope for his mercy,
19. That he may deliver their life from death,
And keep them alive in famine.

20. Our soul doth wait for Yahwè;
Our helper and shield is he.
21. For in him our heart is glad;
And in his holy name we have trusted.
22. Let thy mercy be upon us, O Yahwè,
According as we have hoped in thee.

Observations

v. 2. *Confitemini :* See obs. 6. 6.
v. 4. *opera :* Better sing. with M.T., St Jer. (cp. parall.).
v. 5. *misericordiam :* Same obs. as 24. 5.
v. 6. *virtus :* See note on xxiii 10. Here St Jer. *ornatus.*
v. 7. *utre :* So vers. (except Quinta), reading נאד = נד instead of M.T. גד, *heap.*
thesauris—i.e., *store-houses.*
v. 8. Omit *autem.* Also v. 10. Read prob. in v. 11.
commoveantur, as LXX, prob. reading from root גור, *stir up* (*strife*). But parall. demands גור, *dread ;* so St. Jer. (*ipsum*) *formident.*
v. 9. *facta sunt :* Read sing. with St Jer. *factus est.*
creata sunt = LXX ἐκτίσθησαν, prob. corruption of ἐκτίθησαν = M.T. (sing.), St Jer. *stetit.*
v. 10. *consilia :* M.T., St Jer. sing.
et reprobat consilia principum is prob. a gloss. Not in M.T., St Jer.
v. 11. *generatione :* The terminal *m* is omitted by copyist's error. Same remark lxxi 5, xliv 18.
v. 12. *Beata :* See obs. i 1.
v. 14. *praeparato,* as LXX. Rather *firmissimo,* St Jer. M.T. has noun.
respexit belongs to first line of the couplet. It is not the same Heb. vb. as v. 13.
v. 15. *sigillatim :* Prob. in sense that God made *each* and *every* heart (St Jer. *pariter*) rather than that he made them all together.
corda : M.T., St Jer. sing. Read plur. (cp. parall.).

v. 16. *virtutem :* Not same Heb. word as v. 6. Here read *exercitus* with St Jer.
et : Not in M.T. Also v. 18.
salvabitur is not same Heb. vb. as in previous line. Read here *liberabitur* with St Jer. A third vb. is used in v. 17.
virtutis : Not same Heb. word as v. 6 or as above in this verse. Omit *suae :* not in M.T., St Jer.
v. 17. *virtutis :* Same word as v. 16a, here translated *roboris* by St Jer.
salvabitur, as LXX, pointing Niphal. Better point Piel as M.T., St Jer. See obs. v. 16 above.
v. 18. *oculi :* M.T., St Jer. have sing.
super : Rather *in.*
v. 19. *eruat :* Same Heb. vb. as v. 16; *salvabitur.*
animas : M.T., St Jer. sing.
alat : Rather *vivificet,* St Jer., M.T.
v. 20. *quoniam* is not in M.T., St Jer.
protector : See obs. on *susceptor,* 3. 4.
v. 21. *et* as LXX is better than M.T. כִּי = St Jer. *quia.*
speravimus is not same Heb. vb. as v. 18, which is same as for *speravimus,* v. 22. Here St Jer. *expectavimus.*

Notes

3. *a new song.* See Introduction, p. 55.
4. *in faithfulness—i.e.,* fidelity to his promises.
6. This verse is a summary of Gen. i-ii 1. We can see in it a hint at the Blessed Trinity. By the *Verbum* all things were made (Jo. i 3). This *Verbum* is the Word of *Yahwè.* The Holy Spirit also takes part, for " by the breath of his mouth " all the host of heaven was made (see note on xxiii 10).

   Bellarmine remarks: " There is no doubt but that the Holy Ghost meant to glance at the mystery of the Holy Trinity to be revealed in the New Testament." This verse shows that " the spirit of God " in Gen. i 2 does not mean the wind (cp. also Job xxxiii 4).
7. *as if in a pitcher.* God's power is infinite. The great waters of the oceans are for him as a drop of water in an earthen vessel.
9. Cp. Gen. i 3, 6, etc.
10. The mighty Creator can easily frustrate the plans of his enemies.

15. God the Maker of the heart of every man knows full well the working of every mind.
16. All power is from him, since he is Omnipotent.

PSALM XXXIII (Heb. 34).

Title

The Massoretic Text is translated as follows: "Of David when he changed his sense [*i.e.*, feigned madness] before Abimelech, and he drove him away, and he departed." The Vulgate, following the LXX, has the same, except that the word for "sense" is translated by "vultum," and the king's name is given as Achimelech. There can be no doubt that the writer of this title believed that David himself wrote the Ps., and not that it merely belonged to a post-Davidic collection of Pss. Critics generally suppose that the words indicating the occasion of the Ps. were borrowed by some unknown person from the text of 1 K. (Sam.) xxi 11 ff. This is not certain, for it is not stated there explicitly that Achis "drove away" David. It may be that the title is older than the publication of 1 K. (Sam.).

The name of the king in the Vulgate is a composition of the private name "Achis," and the title "melech"=king. The two words come together, but separated, in the Hebrew text of 1 K. (Sam.) xxi 11. The word in M.T., and St Jer.—viz., "Abimelech"—means "King is Father," and was the general title of the kings of Philistia (cp. Gen. xx, xxi, xxvi), corresponding to "Pharao" for the Egyptian sovereigns, "Cæsar" for the kings of Rome, etc.

Achis (Akish) was king of Geth (Gath), one of the five principal cities of Philistia. It was the home of Goliath (1 K. xvii 4) whom David had slain; consequently when the latter was in danger of being arrested in that city, he pretended to be a madman (1 K. xxi 11-14), thereby to escape molestation; for insanity was regarded (as even to-day in some parts of the East) with superstitious fear.

Subject

The Psalmist thanks God, and invites others to thank him, because he has been delivered from distresses (vv. 2-11).

Then he enumerates some of the moral virtues that distinguish the just and God-fearing (vv. 12-19). Though the just suffer tribulations, God does not desert them (vv. 20, 21). The wicked die an evil death and are judged as guilty: the just, on the contrary, have their life redeemed and are not judged as guilty (vv. 22, 23).

The Ps. is alphabetical, but letter *Waw* is missing. The last verse, beginning with letter *Pe*, may be an addition (see *Expositor*, November, 1923, p. 385).

Authorship

From the title it is clear that David wrote this Ps. Internal evidence offers no opposition. There is nothing in the Ps. itself that distinctly connects it with the incident at Geth; so the writer of the title did not invent it after reading the Ps. He must have had some good reason for assigning the Ps. to that occasion. A forger of titles would certainly not have connected this Ps. with the incident at Geth. It must have been some time after David left the city, and when all anxiety was past, that he was able to write this peaceful Ps.

The second part of the Ps. (vv. 12-23) is not unlike the style of *Proverbs*. Were it not for the alphabetical arrangement of the Ps., critics would undoubtedly have maintained that this second part was quite a distinct Ps. !

Application

Nowadays Ps. xxxiii is said at Compline on Wednesdays. In ancient times it was recited (or sung) at Mass while the people were going up to Holy Communion—especially verse 9: "Gustate et videte quoniam suavis est Dominus." See *Apostolic Constitutions*, viii, c. 13 (P.G., t. 1, col. 1110), and St Cyril of Jerusalem's Catechism, xxiii (P.G., t. xxxiii, col. 1123). This practice is still observed, I understand, in the Mozarabic Mass.

Vulgate

2. Benedicam Dominum in omni tempore:
semper laus ejus in ore meo.
3. In Domino laudabitur anima mea:
audiant mansueti, et laetentur.

4. Magnificate Dominum mecum:
et exaltemus nomen ejus in idipsum.
5. Exquisivi Dominum, et exaudivit me:
et ex omnibus tribulationibus meis eripuit me.
6. Accedite ad eum, et illuminamini:
et facies vestrae non confundentur.
7. Iste pauper clamavit, et Dominus exaudivit eum:
et de omnibus tribulationibus ejus salvavit eum.
8. Immittet Angelus Domini in circuitu timentium eum:
et eripiet eos.
9. Gustate, et videte quoniam suavis est Dominus:
beatus vir, qui sperat in eo.
10. Timete Dominum, omnes sancti ejus:
quoniam non est inopia timentibus eum.
11. Divites eguerunt et esurierunt:
inquirentes autem Dominum non minuentur omni bono.
12. Venite, filii, audite me:
timorem Domini docebo vos.
13. Quis est homo qui vult vitam:
diligit dies videre bonos?
14. Prohibe linguam tuam a malo:
et labia tua ne loquantur dolum.
15. Diverte a malo, et fac bonum:
inquire pacem, et persequere eam.
16. Oculi Domini super justos:
et aures ejus in preces eorum.
17. Vultus autem Domini super facientes mala:
ut perdat de terra memoriam eorum.
18. Clamaverunt justi, et Dominus exaudivit eos:
et ex omnibus tribulationibus eorum liberavit eos.
19. Juxta est Dominus iis qui tribulato sunt corde:
et humiles spiritu salvabit.
20. Multae tribulationes justorum:
et de omnibus his liberabit eos Dominus.
21. Custodit Dominus omnia ossa eorum:
unum ex his non conteretur.
22. Mors peccatorum pessima:
et qui oderunt justum, delinquent.
23. Redimet Dominus animas servorum suorum:
et non delinquent omnes qui sperant in eo.

2. א. I will bless Yahwè at all times:
His praise shall be ever in my mouth.
3. ב. In Yahwè shall my soul glory:
Let the meek hear and be glad.

4. ג. O magnify Yahwè with me:
And let us together exalt his name.
5. ד. I sought Yahwè, and he answered me,
And delivered me from all my distresses.

6. ה. Look unto him, and become radiant;
And your faces shall not be ashamed.
7. ז. This afflicted man cried, and Yahwè heard him,
And saved him from all his distresses.

8. ח. The angel of Yahwè encamped round about them
that feared him,
And delivered them.
9. ט. Taste and see that Yahwè is sweet;
Well is it with the man that taketh refuge in him!

10. י. Fear Yahwè, ye his holy ones;
For there is no want for them that fear him.
11. כ. The rich are in need, and suffer hunger;
But they that seek Yahwè shall lack no good thing.

12. ל. Come, ye children, listen to me:
I will teach you the fear of Yahwè.
13. מ. What man is there who desireth life,
Who loveth days that he may see good?

14. נ. Keep thy tongue from evil,
And thy lips from speaking guile.
15. ס. Turn away from evil, and do good;
Seek after peace, and pursue it.

16. ע. The eyes of Yahwè are on the just,
And his ears [are open] to their cry.
17. פ. The face of Yahwè is against those that do evil,
To cut off the memory of them from the earth.

18. צ. The just have cried, and Yahwè heard,
And delivered them from all their distresses.
19. ק. Yahwè is nigh to the broken-hearted;
And he saveth those that are crushed in spirit.

20. ר. Many are the tribulations of the just;
But Yahwè doth deliver him out of them all.
21. ש. Yahwè guardeth all his bones:
Not one of them is broken.

22. ת. The death of the wicked is an evil one:
And they that hate the just shall be held guilty.
23. פ. Yahwè doth redeem the life of his servants;
And none of them that take refuge in him shall be held guilty.

Observations

v. 3. *laudibitur*—Greek middle.
v. 4. *in idipsum :* D.V. *together* gives correct meaning; St Jer. *pariter.*
v. 5. *tribulationibus meis :* as some copies of LXX—*i.e.*, צָרוֹתַי (cp. vv. 7, 18); but B has τῶν παροικιῶν μου, deriving from גּוּר, *sojourner.* For M.T. מְגוּרוֹתַי B.D.B. gives *terror.* The reading of Vulg. (also St Jer. *angustiis meis*) is in harmony with the Ps.
v. 6. *Accedite* is from LXX prob. paraphr. vb. נבט, *look,* or, possibly here *hope* (see *Biblica,* iii, p. 57). So St Jer. *Respicite.* With Vulg., LXX, St Jer., Pesh., Aq. read imv. here and next vb. (*illuminamini*) against M.T., which wrongly has 3rd pers. perfect. With same authorities (and against M.T.) read *facies vestrae* and not *facies eorum.*
v. 7. *pauper :* See obs. 9. 13.
eum (1) *:* No suffix in M.T., St Jer. Nor in v. 18 (Vulg. *eos*).
v. 8. *Immittet :* M.T. has partic., prob. in permansive sense. The vb. means *encamp.*
v. 9. *suavis :* Though Heb. is lit. *good,* the idea of "tasting" demands *sweet* here.
v. 10. *omnes :* Omit; not in M.T., St Jer., nor some LXX authorities.
v. 11. *Divites :* So LXX, Pesh, and see the idea in Lk. i 53. This is pref. to M.T. = St Jer. *leones.* Instead of כְּפִירִים, LXX, etc., prob. read either כְּבֵדִים or כַּבִּירִים (cp. Job xxxiv 24).
v. 13. *bonos :* Rather neuter, as De Muis "diligit dies ut videat *bonum.*"
v. 16. *preces :* The noun means rather *cry* (see obs. on *oro* in 28. 2): so St Jer. *clamorem.* Read sing. with M.T., LXX, St Jer.
v. 17. *autem :* Not in M.T., St Jer.

v. 17. *super :* here means *against.*
v. 18. *justi* is omitted in M.T., St Jer. owing to the carelessness of a copyist overlooking צַדִּיקִים after writing צָעֲקוּ.
v. 19. *humiles :* Rather *confractos,* St Jer.
v. 20. *tribulationes* is not same Heb. word as v. 18.
justorum . . . eos . . . eorum. Sing. collect in M.T., St Jer.
v. 21. *Dominus,* as LXX. Not in M.T., St Jer.
v. 22. *Mors peccatorum pessima,* as LXX. M.T. = St Jer.; *Interficiet impium malitia,* which, as Cheyne remarks, is "a strange expression." Hence instead of M.T. תְּמוֹתֵת רָשָׁע רָעָה read with LXX and Vulg. תְּמוּתַת רשׁע(ים) רָעָה.
delinquent in the sense of *incur guilt.*
v. 23. *Redimet :* Point perf. in M.T., as St Jer., LXX, Vulg.
animas : Sing. collect in M.T.

Notes

6. The contrast is between a face radiant with a happy smile of holy peace and one downcast with shame (cp. Gen. iv 6).
7. *This afflicted man*—the Psalmist himself.
8. *The angel of Yahwè—i.e.,* the angel sent to conduct Israel during the wanderings (Ex. xxiii 20, xxxiii 2). For the guardian angel given to each of us (see Ps. xc 11, 12, and Mtt. xviii 10).
9. Cp. 1 Pet. ii. 3. The same Epistle quotes vv. 13-17 of this Ps. St Jerome cites this verse when giving advice to a wealthy Spaniard, by name Lucinius, who had written to the saint for guidance on several points including frequent and daily Communion. St Jerome directs him to go to receive the holy Eucharist as often as possible (*Ad. Lucin.,* Epist. 71, P.L., t. 22, col. 672).
10. *Fear Yahwè* does not mean live in dread of him, but rather reverence him by faithfulness, in religious duties. Cp. v. 12 below, and the instruction in " the fear of Yahwè " that follows.
21. Some commentators on Jo. xix 36 wrongly imagine that the reference there is to this verse of the Ps. The true reference is to Ex. xii 46, Nu. ix 12: Christ, our Paschal Lamb, being sacrificed, not a bone of his was to be broken.

PSALM XXXIV (Heb. 35)

Title

"Of David."

Subject

A prayer for deliverance from cruel enemies. There are three divisions, vv. 1-10, 11-18, 19-28. In the first part the Psalmist calls upon God to come as an armed warrior and fight for him against his foes. May these be put to flight, while the Psalmist offers up heartfelt thanks to the incomparable God. In the second part the base ingratitude of the enemies is described. They have repaid evil for good: when they were sick the Psalmist fasted and prayed for their recovery as if they were his nearest friends and relatives; but now that he is in trouble they are his bitterest foes. Again an appeal is made for divine help, with promise of thanksgiving. In the third part he prays that these enemies may not triumph: their hypocrisy, cunning and insolence are described. May all just men with the Psalmist rejoice in their overthrow. The Psalmist is the "servant" of Yahwè.

Though the writer of the Ps. may have been speaking of his own tribulations, we, as Christians, should read the Ps. as descriptive of the sufferings of Christ. The Fathers of the Church regarded the Ps. as Messianic. Our Lord applied to his own persecution the words in verse 19: "they hated me without cause" (Jo. xv 25). He was referring to his enemies, the Jews. It is distinctly stated that by the unjust hatred of the Jews, verse 19 of this Ps. was "fulfilled"—*i.e.*, given its full significance. In addition to this there is a similarity between this Ps. and two other Messianic Pss.—viz., xxi and lxviii. The false witnesses of v. 11 recall those of Mtt. xxvi 59 ff.; and the scourging of our Lord is hinted at in v. 15. Whatever, therefore, the Psalmist may have had in mind when he wrote this inspired poem, the full meaning of it is evident to us Christians who read it by the light of the New Testament.

Authorship

No serious reason casts doubts on the evidence of the title. The phraseology is Davidic. Jeremiah seems to have borrowed from this Ps.

VULGATE

1. Judica, Domine, nocentes me,
expugna impugnantes me.
2. Apprehende arma et scutum:
et exsurge in adjutorium mihi.
3. Effunde frameam, et conclude adversus eos, qui persequuntur me:
dic animae meae: Salus tua ego sum.
4. Confundantur et revereantur,
quaerentes animam meam.
Avertantur retrorsum, et confundantur
cogitantes mihi mala.
5. Fiant tamquam pulvis ante faciem venti:
et Angelus Domini coarctans eos.
6. Fiat via illorum tenebrae et lubricum:
et Angelus Domini persequens eos.
7. Quoniam gratis absconderunt mihi interitum laquei sui:
supervacue exprobraverunt animam meam.
8. Veniat illi laqueus, quem ignorat:
et captio, quam abscondit, apprehendat eum:
et in laqueum cadat in ipsum.
9. Anima autem mea exsultabit in Domino:
et delectabitur super salutari suo.
10. Omnia ossa mea dicent:
Domine, quis similis tibi?
Eripiens inopem de manu fortiorum ejus:
egenum et pauperem a diripientibus eum.
11. Surgentes testes iniqui,
quae ignorabam interrogabant me.
12. Retribuebant mihi mala pro bonis:
sterilitatem animae meae.
13. Ego autem cum mihi molesti essent,
induebar cilicio.
Humiliabam in jejunio animam meam:
et oratio mea in sinu meo convertetur.
14. Quasi proximum, et quasi fratrem nostrum, sic complacebam:
quasi lugens et contristatus, sic humiliabar.

15. Et adversum me laetati sunt, et convenerunt:
congregata sunt super me flagella, et ignoravi.
16. Dissipati sunt, nec compuncti,
tentaverunt me, subsannaverunt me subsannatione:
frenduerunt super me dentibus suis.
17. Domine, quando respicies ?
restitue animam meam a malignitate eorum,
a leonibus unicam meam.
18. Confitebor tibi in ecclesia magna,
in populo gravi laudabo te.
19. Non supergaudeant mihi qui adversantur mihi inique:
qui oderunt me gratis et annuunt oculis.
20. Quoniam mihi quidem pacifice loquebantur:
et in iracundia terrae loquentes, dolos cogitabant.
21. Et dilataverunt super me os suum:
dixerunt: Euge, euge, viderunt oculi nostri.
22. Vidisti, Domine, ne sileas:
Domine, ne discedas a me.
23. Exsurge et intende judicio meo:
Deus meus, et Dominus meus in causam meam.
24. Judica me secundum justitiam tuam, Domine, Deus meus,
et non supergaudeant mihi.
25. Non dicant in cordibus suis: Euge, euge, animae nostrae:
nec dicant: Devoravimus eum.
26. Erubescant et revereantur simul,
qui gratulantur malis meis.
Induantur confusione et reverentia
qui mala loquuntur super me.
27. Exsultent et laetentur qui volunt justitiam meam:
et dicant semper: Magnificetur Dominus,
qui volunt pacem servi ejus.
28. Et lingua mea meditabitur justitiam tuam,
tota die laudem tuam.

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1. Contend, O Yahwè, with those that contend against me:
Fight against those that fight against me.
2. Take hold of shield and buckler,
And rise up for my help !

3. Draw forth spear and close [the way] against my persecutors:
   Say unto my soul: "I am thy salvation."
4. Let them be ashamed and humiliated that seek my life:
   Let them be turned back and confounded that devise evil against me.
5. Let them be as chaff before the wind,
   And the angel of Yahwè driving them along.
6. Let their way be dark and slippery,
   And the angel of Yahwè pursuing them.
7. For without cause they have hidden their net for me:
   Without cause they have dug a pit for me.
8. Let ruin come upon him unaware,
   And let his net that he hath hid catch himself,
   And into the pit let him fall.
9. But my soul shall rejoice in Yahwè:
   It shall exult in his salvation.
10. All my bones shall say: "Yahwè, who is like unto thee?"
    Deliverer of an afflicted one from him who is stronger than he;
    An afflicted and poor one from him that spoileth him.

11. Violent witnesses rise up!
    They ask me what I know not!
12. They repay me evil for good,
    Sterility for my soul!
13. But as for me, when they were sick,
    I made sackcloth my raiment:
    I afflicted my soul with fasting:
    And my prayer turned upon my bosom.
14. As for a friend, as for mine own brother, did I walk,
    As a mother in mourning sadly I bowed down.
15. But when I stumbled they were glad, and gathered together,
    Gathered together [as] scourgers against me, and I knew it not:
    They tore [me] and did not leave off:
16. They tempted me, they greatly derided me:
    They gnashed upon me with their teeth!

17. Lord, how long wilt thou look on ?
Rescue my soul from their violence,
Mine only one from the lions !
18. I will give thee thanks in a great assembly:
I will praise thee among a powerful people.

19. Let not them that falsely are mine enemies rejoice over me,
Who hate me without cause and wink with the eye.
20. For to me they speak peace:
But the moment I hurry away they devise treacherous words (?).
21. Yea, they opened wide their mouth against me:
They said: " Vah ! Vah ! our eye hath seen."
22. Yahwè, thou hast seen it; be not silent:
Lord, be not far from me !
23. Arouse thyself, and awake for my judgement,—
For my cause, my God and my Lord !
24. Judge me according to thy justice, Yahwè my God:
And let them not rejoice over me.
25. Let them not say in their heart: " Vah ! Vah ! our desire !"
Let them not say: " We have swallowed him up !"
26. Let them be ashamed and confounded together
That rejoice at my misfortune.
Let them be clothed with shame and humiliation
That make themselves mighty against me.
27. Let them that delight in my justice shout for joy and be glad:
And let them say continually: " Yahwè be magnified !
Who delighteth in the peace of his servant."
28. And my tongue shall meditate on thy justice,
[And on] thy praise all day long !

Observations

v. 1. *Judica :* The Heb. word is used of " contending " in either a fight or a legal suit. Verses 2, 3 show that the former meaning stands here. The word *nocentes* is from the same root. In Vulg. *me* should be *mihi*.

expugna and *impugnantes* are same Heb. vb.

v. 2. *arma :* More precisely St Jer. *scutum*. The *scutum* of Vulg. is the large shield or buckler; but St Jer. has *hastam*.

v. 3. *Effunde :* Rather *Evagina,* St Jer. Omit conj. in M.T.
frameam : Here read *hastam.*
conclude : So all vers. (St Jer. *praeoccupa*); but moderns generally propose a word suggested long ago by Agellius, who comments: " Pro verbo ' conclude ' in Hebraeo est סגור quod nomen etiam esse potest ac genus quoddam armorum significare, unde Persice ' sagaris ' dicta est, et Latine ' securis ' " (p. 147).

v. 4. *Confundantur . . . confundantur.* Not same Heb. vb.

v. 5. *pulvis :* See obs. i 4.
coarctans : Rather *impellens.* M.T. and St Jer. omit suffix, but LXX and Vulg. are right reading דֹּחָם.

v. 7. *interitum* belongs to next line, as in Pesh. For word see obs. 9. 16, where the " net " and " pit " are parall. So *laquei sui* should be *rete suum.*
supervacue is same as *gratis* in Heb.
exprobraverunt is from LXX reading חרפו, *they reproached.* But read חפרו with M.T. = St Jer. *foderunt* (*animae meae*).

v. 8. *laqueus,* from LXX reading שַׁחַת instead of M.T. שׁוֹאָה = St Jer. *calamitas* (cp. Is. xlvii 11).
captio : Same Heb. noun as *laquei,* v. 7*a.* M.T. and St Jer. (*rete suum*) have suffix.
et : also LXX, St Jer. omitted in M.T. after suffix.
laqueum, as LXX, St Jer.—*i.e.,* בַּשַּׁחַת instead of M T. בְּשׁוֹאָה. Former is correct (cp. v. 7).

v. 9. *et,* as St Jer. Not in LXX, M.T.

v. 10. *inopem :* עָנִי, *afflicted ; egenum,* below, is same word.
manu : Explan. gloss. Not in M.T., St Jer., LXX A.
fortiorum : Better sing. as M.T., St Jer. So for *diripientibus* (St Jer. *violento*).
egenum : See above *inopem.* M.T., LXX, St Jer. prefix conjunction.

v. 11. *iniqui :* M.T. noun *violence.*

v. 12. *mala, bonis :* M.T. sing.

v. 13. *Ego autem :* See obs. 2. 6.
cum mihi molesti essent, as LXX. But M.T. = *cum infirmarentur.* St Jer. *cum infirmarer ab eis.*

v. 14. *nostrum,* as LXX. But read *meum* with St Jer., M.T. Omit *et* (bis), and *sic* (bis).
complacebam : Rather *ambulabam,* St Jer.
lugens : M.T. and St Jer. add אֵם, *mother.* The usual translation is " as one that mourneth for his mother "; but St Jer. *quasi lugens mater* gives better idea. Very probably the maqqeph M.T. is a relic of a כ; thus we would have parallel:

כְּרֵעַ כְּאָח " as a friend, as a brother,"
כַּאֲבֶל כְּאֵם " as a mourner, as a mother,"

in which case לִי is a gloss.

v. 14. *contristatus:* The Heb. partic. means first *dark:* translate as adv. *sadly.* St Jer. *tristis.*

humiliabar: Rather *incurvabar,* St Jer.

v. 15. *adversum me* is from LXX reading, wrongly, עָלַי instead of בְּצַלְעִי M.T. = St Jer. *in infirmitate mea.*

convenerunt, congregata sunt: Same vb. in M.T. and same subject.

flagella, as LXX, reading prob. נִכִּים. St Jer. *percutientes* may = מַכִּים. M.T. גֵּכִים is difficult.

v. 16. *Dissipati sunt:* LXX διεσχίσθησαν: Sym. = St Jer. *scindentes.* M.T. = *they tore* (*me*) is best.

compuncti: See obs. 4. 5. Here translate *leave off.*

tentaverunt me = LXX = בָּחֲנוּנִי, which is correct against M.T. בְּחַנְפֵי, *among profane ones.*

subsannaverunt me subsannatione = LXX = לְעוג לָעֻגִי, which is certainly correct against M.T. לַעֲגֵי מָעוג, *mockers of cake!* For the line, St Jer. has the queer rendering: *in simulatione verborum fictorum.*

frenduerunt: Read plur. perf. in M.T.

v. 17. *quando:* Rather *usquequo.* St Jer. *quanta.*

respicies: Rather *aspicies,* St Jer.

restitue, in sense of *rescue.* St Jer. *converte.*

malignitate: LXX κακουργίας. St Jer. *calamitatibus.* The Heb. word is only here.

v. 18. *Confitebor:* See obs. 6. 6.

gravi: Rather *forti,* St Jer.

v. 19. *et,* as LXX. Better read in M.T., St Jer.

oculis: M.T. sing. So v. 21; and for *cordibus,* v. 25, and *malis,* v. 26.

v. 20. A difficult verse. Probably all the texts are corrupt. *mihi,* as LXX = לִי, but M.T., Pesh., St Jer., Quinta, and Sym. read לֹא. Nevertheless, the LXX seems preferable, for the Psalmist seems to wish to show that his enemies are hypocrites (cp. xxvii 3, xi 3). The phrase *in iracundia terrae loquentes* is very obscure. The Roman Psalter, following the LXX, omits *terrae loquentes* altogether. The Pesh. omits *loquentes.* It has been suggested that *terrae* should be struck out; but it is found in M.T., Vulg., St Jer., Pesh., Targ., Sym., Aq., Quinta; so that it cannot easily be dispensed with. St Jer. gives *in rapina terrae verba* (*fraudulenta concinnant*). Translated literally M.T. means *against the quiet ones of the earth words of* (*treachery they devise*). But the adjective *quiet* does not occur elsewhere; and the expression *quiet ones of the earth* (*land*) is wanting support. Deut. xxviii 65 has been quoted, but there the reference is to Israelites expelled from Canaan, and finding no rest in foreign lands. The following solution is tentative. Vulg. *in iracundia* (= LXX ἐπ' ὀργῇ

[א, A, R, ὀργὴν]) comes really from רֶגַע, *a moment* (see obs. on 30. 6). Then instead of ארץ, *land*, we should read אָרוּץ, *I run away*. Finally, instead of *loquentes* read with M.T., St Jer., Aq., Sym., *verba*. But even after this the line remains obscure.

v. 23. *intende :* Rather *vigila*, St Jer.

v. 25. *euge* (2): LXX and St Jer. (*Vah !*) also read twice (cp. v. 21). M.T. reads only once here.

animae nostrae is an exclamation: *Our desire* (*is granted*)!

v. 26. *revereantur* in sense of *be confounded.*

reverentia : Rather *verecundia*, St Jer.

magna loquuntur : Rather *magnificantur*, St Jer.—*i.e., make themselves mighty.* Same vb. (but Qal instead of Hiph.) next verse: *Magnificetur.*

v. 27. *volunt* (2): Read *vult* with St Jer., M.T. So *ejus* becomes *sui.* Yahwè is the subject.

Notes

4. We read the Ps. understanding that the enemies are those of the Messiah. Cp. Davidic Pss. xxxix 15-17, lxix 3-5.
5. Cp. Ps. i 4. The *angel of Yahwè* is figured by the wind.
7. The figure of the *net* is found in the Psalter only in Pss. ascribed by title to David—viz., ix 16, 31, xxiv 15, xxx 5, lvi 7, cxxxix 6.
9. Cp. ix 16a, xii 6b, xx 2b—all Davidic.
11. *what I know not—i.e.*, crimes of the very existence of which I am ignorant (cp. Mtt. xxvi 59).
12. *Sterility* was regarded by the Jews as a terrible affliction. Here the figure means that he is denied any fruit from his good deeds.
13. Prayer, fasting, and almsdeeds were the chief forms of devotion among the Jews. The prayer " turning upon my bosom " indicates the head bent with grief, so that the words were uttered on to the breast (cp. Lam. ii 10; Baruch ii 18).
14. *did I walk—i.e.*, go about my duty of charity.
15. Cp. Mtt. xxvii 26.
16. Cp. Mtt. xxvii 39.
17. *Mine only one.* See Ps. xxi 21 (and the observation there).
18. Cp. Messianic Ps. xxi 23, 26 and Heb. ii 12.
19. Cp. Davidic Ps. lxviii 5, also Jo. xv 25.
20. See obs. above.

25. *our desire!—i.e.*, the ruin of the Psalmist (see obs. above).
27. *his servant.* Perhaps David; but in the fulfilment of the Ps. certainly the Messianic Servant.

PSALM XXXV (Heb. 36)

Title

"For the musical director: of the servant of Yahwè: of David." The second part of the title refers also to David (cp. Ps. xvii).

Subject

A portrait of the spirit of Wickedness, operating in a reprobate (vv. 2-5), is contrasted with a description of the perfection of God and of his goodness to man (vv. 6-10). The Psalmist prays that he may never fall under the power of the wicked (vv. 11-13).

Authorship

No serious objections can be alleged against the evidence of the title. It has been supposed that the change of rhythm after the first stanza indicates that the Ps. is composite. But this is to forget the Hebrew love of antithesis. To describe the wickedness of the sinner and the justice of God the Hebrew poet required distinct rhythm.

Vulgate

2. Dixit injustus ut delinquat in semetipso:
   non est timor Dei ante oculos ejus:
3. Quoniam dolose egit in conspectu ejus:
   ut inveniatur iniquitas ejus ad odium.
4. Verba oris ejus iniquitas, et dolus:
   noluit intelligere ut bene ageret.
5. Iniquitatem meditatus est in cubili suo:
   astitit omni viae non bonae,
   malitiam autem non odivit.
6. Domine, in caelo misericordia tua:
   et veritas tua usque ad nubes.
7. Justitia tua sicut montes Dei:
   judicia tua abyssus multa.
   Homines, et jumenta salvabis, Domine:

8. quemadmodum multiplicasti misericordiam tuam, Deus.
   Filii autem hominum,
   in tegmine alarum tuarum sperabunt.
9. Inebriabuntur ab ubertate domus tuae:
   et torrente voluptatis tuae potabis eos.
10. Quoniam apud te est fons vitae:
    et in lumine tuo videbimus lumen.
11. Praetende misericordiam tuam scientibus te,
    et justitiam tuam his, qui recto sunt corde.
12. Non veniat mihi pes superbiae:
    et manus peccatoris non moveat me.
13. Ibi ceciderunt qui operantur iniquitatem:
    expulsi sunt, nec potuerunt stare.

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2. The declaration of the transgressor to do evil is in his heart:
   There is no dread of God before his eyes.
3. For in his eyes it flattereth him
   To find his wickedness an object of hatred.
4. The words of his mouth are iniquity and guile:
   He hath ceased to consider how to do good.
5. He deviseth iniquity upon his bed:
   He setteth himself in a way that is not good:
   Evil he doth not reject.

6. Yahwè, thy mercy is in heaven;
   Thy faithfulness [reacheth] unto the clouds.
7. Thy justice is like the mountains of God;
   Thy judgements are a great deep:
   Man and beast thou dost save, O Yahwè.
8. How precious is thy mercy, O God,
   That the sons of man should take refuge in the shadow of thy wings!
9. They are inebriated by the richness of thy house;
   And thou makest them to drink of the torrent of thy delights.
10. For with thee is the fountain of life:
    In thy light do we see light.

11. Extend thy mercy unto them that know thee;
And thy justice to the upright of heart.
12. Let not the foot of pride come unto me,
And let not the hand of wicked men move me.
13. There are fallen the workers of iniquity:
They are thrust down, and are unable to rise.

Observations

v. 2. *Dixit*, as St Jer. The Heb. is a noun (same in 110. 1) meaning *utterance, declaration, sentence, inspiration* (*Verbum Dmi.*, iv., p. 140).

injustus, as LXX. The Heb. is *transgression* personified; so St Jer. *scelus*. Render as LXX, Vulg., understanding the spirit of transgression operating in a wicked soul.

ut delinquat, as LXX = לְהַרְשִׁיעַ (cp. לְהַרְעַ, 37. 8). This seems better than M.T. לָרֶשַׁע, which St Jer. renders as a genitive (*scelus*) *impii*.

in semetipso, as LXX, Pesh., St Jer. *in medio cordis ejus—i.e.*, reading לִבּוֹ where M.T. wrongly reads לְבָבִי.

timor : The Heb. means *dread* rather than reverential *fear*.

v. 3. *dolose egit*, as LXX, St Jer.; but the Hiph. form of the vb. means rather *make smooth*—i.e., *flatter*. M.T. and St Jer. add *adversum eum*.

in conspectu ejus : Rather *in oculis ejus*, St Jer.

inveniatur iniquitas : Rather *inveniret iniquitatem*, St Jer. The noun is not the same in M.T. as that employed in vv. 4, 5, 13.

v. 4. *noluit* : Rather *cessavit*, St Jer.

v. 5. *omni* : Not in M.T., St Jer. Omit also *autem*.

odivit : Rather *abjiciet*, St Jer.

v. 6. *et* : Not in M.T., St Jer.

v. 7. *Homines, jumenta* : Sing. collect. in M.T. Full-stop at end of this line; and for *quemadmodum* read *Quam !*

v. 8. *multiplicasti*, as LXX reading Hiph. of יָתַר (cp. LXX with M.T. in Deut. xxviii 11). But read יָקָר as M.T. = *pretiosa*, St. Jer. as Aq., Sym., Quinta.

autem : Rather *et*, St Jer., but regard as *ut*.

hominum : M.T. sing. collect; but St Jer. *Adam*.

sperabunt : The Heb. means lit. *seek* or *take refuge*.

v. 9. *voluptatis* : Rather *deliciarum*, St Jer.

v. 10. *et* : Not in LXX, M.T., St Jer.

v. 13. *expulsi sunt* : Rather, from context, *thrust down*, than *thrust out*.

stare : Rather *surgere*, St Jer.

Notes

2. *the transgressor.* See obs. above.
3. *an object of hatred,* in the sight of God and of the God-fearing.
4. *ceased to consider,* etc., like the fools in xiii. 2, 3.
5. *upon his bed—i.e.,* at night-time when his mind should be turned to what is good (cp. iv 5).
7. *the mountains of God—i.e.,* the high and majestic mountains (cp. " cedars of God," lxxix 11).

   a great deep. Parallel to the mountains that are so high as to reach heaven, the great deep is unfathomable (cp. Rom. xi 33). The attributes of God are infinite.

   Man and beast. All living creatures depend on the merciful Providence of God (cp. ciii 14, 15, 27; Mtt. vi 26-34).
8. *in the shadow of thy wings.* See note on xvi 8. " How delightful and how preferable to all earthly delights is it to be fostered under God's wings! To experience the love that exceeds that of a father or a mother cannot be known except by experience " (Bellarmine). On the delight of the soul whereby it is drawn to God read the beautiful homily of St Augustine in the Office for Wednesday in Whit-week, where the Saint quotes verses 8-10 of this Ps.
9. *the richness of thy house.* Probably there is no allusion here to the public Sanctuary. Rather God is represented as a most generous host, as in xxii 5, 6. He provides his guests with the choicest food and drink. We can interpret this of the Blessed Sacrament.
10. The ideas recall our Lord's words in the Fourth Gospel. The food and drink of God become his Body and Blood. They are the " fountain of life "; for " Amen, amen, I say unto you: except you eat the flesh of the Son of man and drink his blood, you shall not have *life* in you " (Jo. vi 54; cp. also Jo. iv 14, vii 37-39).

    In thy light (cp. Jo. i 4, 9, xiv 9).
13. *There.* If the word refers to some special occasion or place this is unknown to us. It may refer to the *state* of the wicked.

PSALM XXXVI (Heb. 37)

Title

"Of David." The Vulg. "Psalmus" is not found in other authorities.

Subject

The Ps. is an acrostic. In M.T. the letter *ayin* is lost, but it can be recovered by the help of the LXX. Further, M.T. obscures the letter *taw* by putting a conjunction at the beginning of v. 39.

The Psalmist contrasts the prosperity of the wicked with the trials of the just; warning the latter that they must not be perturbed by this, since that prosperity is but transitory and in no way to be compared with the continual reward that awaits the soul faithful to God (vv. 1-11). God is not blind to the persecution that the just undergo: in due time he will punish sinners and reward the upright (vv. 12-22). Advanced in years the Psalmist can appeal to his experience: he has never seen a just man reduced to destitution. Hence his advice is that we must strive constantly to do good that thereby we may be blessed (vv. 23-31). He again describes the conduct of the wicked towards the just, the blessings that come to the latter, and the punishments that await the former. He repeats his exhortation to persevere in doing good; and again draws from his own observation an example of the transitory nature of the prosperity of the wicked (vv. 32-40). The alphabetical device is an obstacle to the sequence of ideas; consequently the sentences hang loosely together and thoughts are repeated. It is good to bear this in mind when reciting this Ps. at divine Office.

The solution of the problem of the prosperity of the wicked as given by the Psalmist may sound strange to modern ears. Few blessings or rewards were esteemed higher by a Hebrew than offspring—a "seed," "posterity," a "house" built up, a "name" that should not die out, an unfailing line of descendants. In his family the ancestor and his name lived on, as it were, for ever. Hence, later, the value attached to genealogies. So in this Ps. the wicked will come to an end with no posterity (cp. vv. 2, 9a, 10, 13, 15, 17a, 20, 22b, 28d, 34c-36, 38). Those that trust in God, on the other

hand, shall continue for ever in the land—*i.e.*, through their posterity (cp. vv. 3, 9b, 11, 18, 22a, 23-28a, 29, 34b, 37).

Authorship

The title attributes the Ps. to David. Briggs drags in the Graf-Wellhausen mistake again: " the people are under the influence of D and do not yet know P " !

Application

The " vita sine termino " that we look to will be given to us when we reach our " patria." The " seed " we leave behind are our spiritual children who call us " father." No priest must expect worldly prosperity.

Vulgate

1. Noli aemulari in malignantibus:
   neque zelaveris facientes iniquitatem.
2. Quoniam tamquam foenum velociter arescent:
   et quemadmodum olera herbarum cito decident.
3. Spera in Domino, et fac bonitatem:
   et inhabita terram, et pasceris in divitiis ejus.
4. Delectare in Domino:
   et dabit tibi petitiones cordis tui.
5. Revela Domino viam tuam, et spera in eo:
   et ipse faciet.
6. Et educet quasi lumen justitiam tuam:
   et judicium tuum tamquam meridiem:
7. subditus esto Domino, et ora eum.
   Noli aemulari in eo, qui prosperatur in via sua:
   in homine faciente injustitias.
8. Desine ab ira, et derelinque furorem:
   noli aemulari ut maligneris.
9. Quoniam qui malignantur, exterminabuntur:
   sustinentes autem Dominum, ipsi haereditabunt terram.
10. Et adhuc pusillum, et non erit peccator:
    et quaeres locum ejus, et non invenies.
11. Mansueti autem haereditabunt terram:
    et delectabuntur in multitudine pacis.

12. Observabit peccator justum:
et stridebit super eum dentibus suis.
13. Dominus autem irridebit eum:
quoniam prospicit quod veniet dies ejus.
14. Gladium evaginaverunt peccatores:
intenderunt arcum suum,
Ut dejiciant pauperem et inopem:
ut trucident rectos corde.
15. Gladius eorum intret in corda ipsorum:
et arcus eorum confringatur.
16. Melius est modicum justo,
super divitias peccatorum multas.
17. Quoniam brachia peccatorum conterentur:
confirmat autem justos Dominus.
18. Novit Dominus dies immaculatorum:
et haereditas eorum in aeternum erit.
19. Non confundentur in tempore malo,
et in diebus famis saturabuntur:
20. quia peccatores peribunt.
Inimici vero Domini mox ut honorificati fuerint et exaltati:
deficientes, quemadmodum fumus deficient.
21. Mutuabitur peccator, et non solvet:
justus autem miseretur et tribuet.
22. Quia benedicentes ei haereditabunt terram:
maledicentes autem ei disperibunt.
23. Apud Dominum gressus hominis dirigentur:
et viam ejus volet.
24. Cum ceciderit, non collidetur:
quia Dominus supponit manum suam.
25. Junior fui, etenim senui:
et non vidi justum derelictum,
nec semen ejus quaerens panem.
26. Tota die miseretur et commodat:
et semen illius in benedictione erit.
27. Declina a malo, et fac bonum:
et inhabita in saeculum saeculi.
28. Quia Dominus amat judicium,
et non derelinquet sanctos suos:
in aeternum conservabuntur.

Injusti punientur:
et semen impiorum peribit.
29. Justi autem haereditabunt terram:
et inhabitabunt in saeculum saeculi super eam.
30. Os justi meditabitur sapientiam,
et lingua ejus loquetur judicium.
31. Lex Dei ejus in corde ipsius:
et non supplantabuntur gressus ejus.
32. Considerat peccator justum,
et quaerit mortificare eum.
33. Dominus autem non derelinquet eum in manibus ejus:
nec damnabit eum, cum judicabitur illi.
34. Expecta Dominum, et custodi viam ejus:
et exaltabit te ut haereditate capias terram:
cum perierint peccatores videbis.
35. Vidi impium superexaltatum,
et elevatum sicut cedros Libani.
36. Et transivi, et ecce non erat:
et quaesivi eum, et non est inventus locus ejus.
37. Custodi innocentiam, et vide aequitatem:
quoniam sunt reliquiae homini pacifico.
38. Injusti autem disperibunt simul:
reliquiae impiorum interibunt.
39. Salus autem justorum a Domino:
et protector eorum in tempore tribulationis.
40. Et adjuvabit eos Dominus et liberabit eos:
et eruet eos a peccatoribus, et salvabit eos:
quia speraverunt in eo.

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1. א. Vie not with evil-doers;
And envy not them that work iniquity.
2. For as grass they shall soon wither,
And like green herbs shall fade.
3. ב. Trust in Yahwè, and do good:
Dwell in the land and feed on its richness.
4. Take delight in Yahwè,
And he will give thee thine heart's requests.
5. ג. Lay open thy way unto Yahwè, and trust in him;
And he will bring it to pass.

6. And he will bring forth thy justice as the light,
And thy judgement as the noonday:
7. ד. Be at rest for Yahwè, and wait for him.
Vie not with him that maketh his way prosperous,
With the man that doeth evil devices.
8. ה. Cease from anger, and forsake wrath:
Vie not at evil-doing.
9. For evil-doers shall be cut off:
But those that rely on Yahwè shall inherit the land.
10. ו. For yet a little while, and the wicked shall not be:
And thou shalt observe his place, and he shall not be there.
11. But the meek shall inherit the land;
And shall delight themselves in abundance of peace.

12. ז. The wicked plotteth against the just,
And gnasheth upon him with his teeth.
13. But the Lord doth laugh at him,
For he seeth that his day is coming.
14. ח. The wicked have drawn out the sword,
And have trodden their bow,
To fell the afflicted and poor,
To slaughter the upright of heart.
15. Their sword shall enter into their own heart,
And their bows shall be broken.
16. ט. Better is the little of the just
Than the great wealth of the wicked.
17. For the arms of the wicked shall be broken:
But Yahwè shall uphold the just.
18. י. Yahwè knoweth the days of the innocent:
And their inheritance shall be for ever.
19. They shall not be ashamed in evil times,
And in days of famine they shall be satisfied.
20. כ. But the wicked shall perish:
And Yahwè's enemies while esteemed and exalted
Shall vanish, as smoke shall they vanish.
21. ל. The wicked borroweth, and doth not repay:
But the just hath compassion, and giveth.
22. Yea, those blessed by him shall inherit the land;
But those cursed by him shall be cut off.

23. מ. A man's steps are made firm by Yahwè;
And he delighteth in his way.
24. Though he fall, he shall not be hurled headlong;
For Yahwè upholdeth his hand.
25. נ. I have been young, but now am old;
And I have not seen a just man forsaken,
Nor his seed begging bread.
26. All the day long he is compassionate and lendeth;
And his seed is blessed.
27. ס. Turn from evil, and do good;
And dwell for ever.
28. For Yahwè loveth judgement,
And doth not forsake his pious ones:
They are preserved for ever.
28d. ע. The unjust shall be punished;
And the seed of the wicked shall be cut off.
29. But the just shall inherit the land,
And dwell therein for ever.
30. פ. The mouth of the just doth meditate wisdom,
And his tongue speaketh judgement:
31. The law of his God is in his heart,
And his steps do not slip.

32. צ. The wicked spieth on the just,
And seeketh to put him to death.
33. But Yahwè will not leave him in his hand,
Nor condemn him when he is judged.
34. ק. Wait upon Yahwè, and keep his way;
And he will exalt thee to inherit the land.
When the wicked are cut off, thou shalt see it.
35. ר. I saw a wicked man awe-inspiring,
And lifting himself up like cedars of Lebanon:
36. And I passed by, and, lo, he was not:
And I sought for him, but he could not be found!
37. ש. Keep innocence, and behold uprightness,
For there is posterity for the man of peace.
38. But the transgressors shall be destroyed together:
The posterity of the wicked is cut off.
39. ת. The salvation of the just is from Yahwè:
[He is] their protection in time of adversity.

40. And Yahwè doth help them, and doth rescue them:
He doth rescue them from the wicked, and saveth them,
Because they have taken refuge in him.

Observations

v. 1. *aemulari :* A.V., R.V., Briggs and others translate: *Fret thyself.* B.D.B. *heat oneself in vexation.* Cheyne, McSwiney, *be incensed.* Duhm, *benimm dich hitzig, aufgeregt.* Bäthgen, *erhitze dich.* All these fail to satisfy the parall. *envy.* The correct meaning is given in LXX παραζήλου, Vulg., D.V., and St Jer.: (*Noli*) *contendere* (cp. Jer. xii 5, xxii 15; Prov. xxiv 19). Same remark vv. 7, 8.

in : Rather *cum,* St Jer.

neque, as LXX, St Jer. M.T. omits conjunct.

v. 2. *cito,* from LXX repeating ταχὺ — *i.e.,* reading מְהֵרָה twice. M.T., St Jer. have it only in previous line.

v. 3. *bonitatem :* Rather *bonum,* St Jer.

in divitiis ejus, as LXX = בַּהֲמוֹנָהּ (cp. v. 16) which is more prob. (after רָעָה) than M.T. אֱמוּנָה = St Jer. *fide.*

v. 4. Omit first conjunct. in M.T., St Jer.

v. 5. *Revela,* as LXX, Targ. = גְּלֵה or גַּל (cp. 119. 18). Briggs remarks that this is "manifestly wrong," but cp. Prov. xvi 3 (LXX); Jer. xi 20, xx 12. M.T. גּוֹל = St Jer. *Volve,* also Aq., Sym. If LXX is right, then אֶל would be better than עַל.

v. 7. *subditus esto,* as LXX prob. paraphr. M.T. = St Jer. *tace.*

ora : LXX ἱκέτευσον reading a different word from M.T., Hithpolel חִיל, here = יָחֵל, *await :* so St Jer. *expecta.*

injustias : The Heb. means (*evil*) *devices.*

v. 8. אַף is difficult. B.D.B. "(which leadeth) *only* to do evil." It may be a gloss. St Jer. *ut male facias.*

v. 10. *quaeres :* St Jer. *cogitabis de.* The Heb. means *observe diligently.*

non invenies is free rendering. Heb. *he shall not be there.*

v. 12. *Observabit*—in sense of plotting. St Jer. *Cogitat.*

v. 13. *autem,* as LXX. Not in M.T., St Jer. Same obs. vv. 29, 33.

v. 14. *intenderunt :* See obs. 7. 13 (*intendit*). M.T. prefixes conjunct.

corde : Read לֵב with 18 Heb. MSS., and LXX (cp. 7. 11). M.T. דַּרְכּוֹ is prob. dittogr. due to דרכו in previous line.

v. 15. *corda :* M.T., LXX, St Jer. *cor.*

arcus confringatur : M.T., LXX, plur.

v. 16. *super :* Rather *quam,* St Jer.

multas : Read רַב in M.T.

v. 19. Full-stop after *saturabuntur.*

v. 20. *mox ut honorificati fuerint et exaltati :* LXX ἅμα τῷ δοξασθῆναι αὐτοὺς καὶ ὑψωθῆναι. M.T. כִּיקַר כָּרִים is translated by B.D.B. as "like the glory of the pastures"; but it is doubtful whether this rendering can stand. R.V. in the margin gives "as the fat of lambs"; but even if the first word meant "fat," we should still have "a strange simile" (Kirkpatrick). The solution underlies LXX, which seems to have read וברוא(מ)ם (יחד) ביקר(ם), or the prefix to the verbs may have been כ. St Jer. *gloriantes ut monocerotes* is inferior to Vulg. For the idea in LXX, Vulg., see Job xxiv 24.

deficientes : Rather *consumentur*, St Jer.

quemadmodum : With Vulg., LXX, St Jer., Pesh., read כ instead of ב in M.T.

deficient : Perf. of future certainty in Heb.

v. 22. *Quia :* כִּי may be translated by *Yea.*

benedicentes ei . . . maledicentes ei, as LXX. But M.T. = St Jer. *benedicti ab eo . . . maledicti (ab eo).*

disperibunt : Same Heb. vb. as v. 9 *exterminabuntur*, v. 28 *peribit*, v. 34 *perierint*, v. 38 *interibunt.*

v. 23. *dirigentur :* Rather St Jer. *firmantur.*

viam ejus volet : Who is the subject ? Yahwè or the just man ? And whose is the "way"? Some say that Yahwè delights in the way of the good man: cp. 18. 20, 22. 9 (McSwiney, Boylan), in which case the "way" is the same as v. 5. More probably, however, the meaning is that the just man delights in the way of Yahwè (cp. 1. 2, 119. 35, and espec. Prov. x 29, where the context is similar). In the latter case the "way" is the same as v. 34.

v. 24. *collidetur :* The Heb. means *hurled headlong.*

v. 27. *saeculum saeculi :* Prob. add ועד to M.T.

v. 28. *Injusti punientur* has slipped out of M.T., St Jer. thereby destroying stanza ע. Read with LXX ἄνομοι (B ἄμωμοι is corrupt) =עַוָּלִים or, possibly, עֹשֵׂי עַוְלָה (Cheyne),

impiorum : For same Heb. word Vulg. has *peccator(um)* in vv. 10, 12, 14, 16, 17, 20, 21, 32, 34, 40.

v. 31. *et*, as LXX. Not in M.T., St Jer. Same obs. vv. 39, 40 (3).

supplantabuntur : The Heb. means *slip.* St Jer. *deficient.*

v. 33. *manibus*, as LXX. M.T. sing.

judicabitur illi : St Jer. *judicatur* is better.

v. 35. *impium :* Read *peccator ;* see obs. on v. 28.

elevatum sicut cedros Libani, as LXX reading: מִתְעַלֶּה כְּאַרְזֵי לְבָנוֹן, which is certainly preferable to M.T. מִתְעָרֶה כְּאֶזְרָח רַעֲנָן, *making himself naked like a native tree (?) that is fresh* or St Jer. *fortissimum sicut indigenam virentem.*

v. 36. *Et transivi*, as LXX, Pesh., St Jer. וָאֶעֱבֹר, certainly correct against M.T. וַיַּעֲבֹר.

locus ejus : Omit with St Jer., M.T.

v. 37. *innocentiam*, as LXX, Pesh., St Jer. (*simplicitatem*)—*i.e.*, noun תֹּם, which is correct against M.T. adj. תָּם. Also יָשָׁר M.T. should be יֹשֶׁר, LXX, Vulg., St Jer., Pesh.

v. 38. *Injusti :* The Heb. means *transgressors.*
impiorum : See obs. v. 28 above.

v. 39. *autem* as M.T., LXX; but omit with Pesh., St Jer., as it obscures the ת stanza.
protector : See obs. 27. 1. In M.T. read מָעוֹזָם.

v. 40. *liberabit, eruet :* Same vb. in Heb.
speraverunt : not same Heb. vb. as in vv. 3, 5.

Notes

2. Contrast i 3.

3. *Dwell in the land—i.e.*, Canaan, the land of promise. Notice the insistence throughout the Ps. on "inheriting the land" (vv. 9, 11, 22, 27, 29, 34). The reward of the just is a number of children who will carry on the family name in blessing. Thus the good man lives for ever in his "seed" (vv. 26, 28, 29, 37); see above under Subject.

11. This is one of the eight Beatitudes (Mtt. v 4): our Lord gives a deeper meaning to "the land."

12. *gnasheth*—cp. xxxiv 16; Lam. ii 16.

13. *laugh at him*—cp. ii 4.
his day—i.e., his destruction by death (cp. vv. 2, 9, 10, 20, 22, 34, 36, 38, and 1 K. xxvi 10; Job xviii 20). On the contrary, the "days" of the innocent will last, through their seed, for ever (v. 18).

26. *lendeth*—without interest, thus observing the law of Deut. xv 7-10.

35. *cedars of Lebanon*—tall, proud, and rooted, as it were, for ever (cp. xxviii 5).

PSALM XXXVII (Heb. 38)

Title

"A psalm: of David: for the memorial." The Vulgate, following the Alexandrian Version, adds: "de Sabbato," indicating the day on which the Ps. was sung at the "memorial" part of the sacrifice.

Subject

This is the third of the Penitential Psalms. Afflicted in body and soul because of sin, the Psalmist, deserted by his friends, and the prey of his enemies, turns to God for help. By confessing his sin he hopes for justification in the sight of his enemies and relief from his afflictions.

Authorship

No serious objection can be brought against the evidence of the title. The theme is not unlike that of Ps. vi.

Application

Some passages in the Ps. remind us of others, in the Psalter and in Isaiah, describing the sufferings of the Servant of Yahwè. Consequently the Ps. may have a Messianic sense. Nevertheless as the inspired writers wrote, not by verbal dictation, but using their own phraseology, it is not surprising to find their terminology much the same whether the theme be their individual sufferings, national sufferings, or the sufferings of the Messianic Servant. Here, it would seem that the Psalmist is speaking of himself.

Reciting the Ps. we may bear in mind the havoc wrought in soul and body by the ravages of sin; and the necessity of the healing that comes by sacramental Confession. In his second homily on this Ps. Origen has a long passage on Confession (P.G., t. 12, col. 1386)—a familiar passage in the treatise *De Poenitentia*. See—*e.g.*, Billot, *De Sacramentis* (ii, p. 190)—Huarte, *De Poenitentia* (p. 279, § 383).

Speaker

Many modern critics are of the opinion that the Psalmist is speaking for the nation. We may reply with Kirkpatrick (p. 198): "The *application* of it [the Ps.], in liturgical use, to the nation, was easy and natural, but there is no hint that the speaker is other than an individual, who relates his own experience. The best illustration of the Ps. is to be found in Job's description of his sufferings." Indeed, in verse 12 the speaker seems clearly to distinguish between himself and his fellow Israelites. If it is objected that in Lam. i 2 "lovers

and friends" are not individuals, but neighbouring nations friendly towards Israel, we may reply that in that passage Sion is clearly represented as a lady, and that some of the expressions employed to describe this lady are borrowed from the Psalter. Failing proof to the contrary words and expressions must be given their primary significance.

VULGATE

2. Domine, ne in furore tuo arguas me,
neque in ira tua corripias me.
3. Quoniam sagittae tuae infixae sunt mihi:
et confirmasti super me manum tuam.
4. Non est sanitas in carne mea a facie irae tuae:
non est pax ossibus meis a facie peccatorum meorum.
5. Quoniam iniquitates meae supergressae sunt caput meum:
et sicut onus grave gravatae sunt super me.
6. Putruerunt et corruptae sunt cicatrices meae,
a facie insipientiae meae.
7. Miser factus sum, et curvatus sum usque in finem:
tota die contristatus ingrediebar.
8. Quoniam lumbi mei impleti sunt illusionibus:
et non est sanitas in carne mea.
9. Afflictus sum, et humiliatus sum nimis:
rugiebam a gemitu cordis mei.
10. Domine, ante te omne desiderium meum:
et gemitus meus a te non est absconditus.
11. Cor meum conturbatum est, dereliquit me virtus mea:
et lumen oculorum meorum, et ipsum non est mecum.
12. Amici mei, et proximi mei
adversum me appropinquaverunt, et steterunt.
Et qui juxta me erant, de longe steterunt:
13. et vim faciebant qui quaerebant animam meam.
Et qui inquirebant mala mihi, locuti sunt vanitates:
et dolos tota die meditabantur.
14. Ego autem tamquam surdus non audiebam:
et sicut mutus non aperiens os suum.
15. Et factus sum sicut homo non audiens:
et non habens in ore suo redargutiones.

16. Quoniam in te, Domine, speravi:
tu exaudies me, Domine, Deus meus.
17. Quia dixi: Nequando supergaudeant mihi inimici mei:
et dum commoventur pedes mei, super me magna locuti sunt.
18. Quoniam ego in flagella paratus sum:
et dolor meus in conspectu meo semper.
19. Quoniam iniquitatem meam annuntiabo:
et cogitabo pro peccato meo.
20. Inimici autem mei vivunt, et confirmati sunt super me:
et multiplicati sunt qui oderunt me inique.
21. Qui retribuunt mala pro bonis, detrahebant mihi:
quoniam sequebar bonitatem.
22. Ne derelinquas me, Domine, Deus meus:
ne discesseris a me.
23. Intende in adjutorium meum,
Domine, Deus salutis meae.

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2. Yahwè, reprove me not in thy wrath:
And in thine anger chasten me not.
3. For thine arrows stick fast in me,
And thou hast laid thine hand upon me.
4. Because of thine indignation there is no soundness in my flesh:
Because of my sins there is no peace in my bones.
5. For mine iniquities are gone over my head:
As a heavy load they are too heavy for me.
6. My sores stink and are corrupt,
Because of my folly.
7. I am afflicted and bowed down exceedingly:
All day long I go about sad.
8. For my loins are filled with ignominy,
And there is no soundness in my flesh.
9. I am benumbed and exceedingly depressed:
I groan because of the moaning of my heart.

10. Lord, before thee is all my desire,
And my sighing is not hid from thee.
11. My heart doth palpitate, my strength forsaketh me,
And the light of mine eyes, even that is not with me.

12. My lovers and my friends stand aloof from my plague:
And my neighbours stand afar off.
13. They too that desire my life use violence,
And they that seek my ruin speak destruction:
All day long they meditate treachery.
14. But I, like a deaf man, hear not;
And am as a dumb man that openeth not his mouth.
15. Yea, I am as a man that heareth not,
And in whose mouth there are no arguments.

16. For in thee, Yahwè, do I hope:
Thou wilt answer me, O Lord, my God.
17. For I have spoken lest mine enemies rejoice over me,
And magnify themselves against me when my foot slippeth.
18. For I am ready for a blow,
And my sorrow is continually before me.
19. For I will declare mine iniquity:
I will be sorry for my sin.

20. But mine enemies are alive and strong:
And they that hate me wrongfully are many.
21. They who repay evil for good
Are mine adversaries because I follow what is good.
22. Forsake me not, O Yahwè!
O my God, be not far from me!
23. Hasten to mine aid,
O Lord of my salvation!

Observations

v. 2. *neque :* Insert אַל in M.T. (cp. LXX, St Jer. and 6. 2).

v. 3. *confirmasti :* LXX ἐπεστήριωας, reading 2nd pers. instead of M.T. 3rd pers. fem. With regard to the vb., M.T. repeats the vb. of the line before, but here in Qal and there in Niph. This is unlikely. Duhm reads Qal in former line, and another vb. תִּכְבַּד in second. Cheyne reads וַתַּנַּחְתָּ, *and thou hast laid*, as second vb., and this may be correct. St Jer. has *tetigit* in second line, possibly reading vb. נָגַע as Job xix 21, or נָטָה.

v. 4. *a facie* is too lit. Render *because of*, D.V. Also v. 6.
irae is not same Heb. word as v. 2.
peccatorum, plur. also LXX, Pesh. M.T., St Jer. sing.

v. 5. *et :* Omit; not in LXX, St Jer., M.T.
super in comparative sense.

v. 6. *et*, as LXX, St Jer. Not in M.T. Also v. 7.

v. 7. *Miser factus sum*, as LXX and St Jer. *afflictus sum* = נִעֲנֵיתִי (cp. 119. 107), which is correct against M.T. נִעֲוֵיתִי.

usque in finem : Rather *nimis*, St Jer.; and Vulg. in v. 9.

v. 8. *illusionibus*, as LXX. St Jer. has *ignominia;* Aq. and Sym. *ἀτιμίας*. These read קָלוֹן (as in 83. 17) instead of M.T., Niph. partic. נִקְלֶה, *roasting*.

v. 9. *Afflictus sum* = LXX *ἐκακώθην*. The vb. in M.T. = *grow numb*. St Jer. has *Evigilavi*.

a here means *by reason of*.

v. 10. *gemitus* is not same Heb. as v. 9. *gemitu*.

v. 12. *adversum me appropinquaverunt* = LXX = מִנֶּגְדִּי נָגְעוּ (Buhl), instead of M.T. מְנֶגֶד נְגָעַי יַעֲמֹדוּ = St Jer. *contra lepram meam steterunt*. Omit *et* (2) in Vulg.

v. 13. *vim faciebant* = LXX *ἐξεβιάσαντο*: St Jer. *irruebant*. All these prob. derive (correctly) from נקשׁ, *knock, use force against*. Some moderns derive from יקשׁ, *lay snares*.

vanitates : See obs. on *vanum*, 5. 10.

v. 17. *dixi :* What follows seems to be indirect narration.

inimici mei, as LXX. Omit: not in M.T., St Jer.

et, as LXX, St Jer. Not in M.T.

dum : Rather *cum*, St Jer.

pedes : plur. also LXX, St Jer. M.T. sing.

magna locuti sunt : See obs. 35. 26.

v. 18. *in flagella*, as LXX and St Jer. (*ad plagam*) = לְפֶצַע instead of M.T. לְצֶלַע, *for stumbling*.

v. 19. *et*, as LXX. Not in M.T., St Jer.

cogitabo : The Heb. vb. means *be anxious ;* so LXX *μεριμνήσω*. Another meaning is *fear*. St Jerome well translates as *contristabor* (al. *sollicitus ero*).

v. 20. *et* (1) as LXX. Not in M.T., St Jer.

super me, as LXX. Not in M.T., St Jer.

v. 21. begins with a conjunct. in M.T., St Jer.

bonis : Rather *bono*, St Jer., M.T. So *bonitatem* below should be *bonum*.

detrahebant : The vb. means *act as adversary*. From it comes the name *Satan*. St Jer. *adversabantur*.

sequebar : Read Qr. in M.T.

v. 22. *Deus meus* belongs to next line, as in M.T., LXX, St Jer.

v. 23. *Domine, Deus :* The LXX reads only *κύριε*. St Jer. has *Domine* alone (in best texts). M.T. has אֲדֹנָי.

Notes

2. Almost word for word as vi 2.

3. God's "arrows" are sometimes lightnings—as in xvii 15, and sometimes pains inflicted—as here, Job vi 4; Lam. iii 12.

laid thine hand upon me (cp. Job xix 21).

4. *flesh . . . bones.* The whole body suffers through the remorse of conscience.

5. *over my head.* "Tamquam inundantes aquae supergressae sint caput meum, et in illis demersus sim eousque ut emergere nequam" (Agellius), cp. cxxiii 4.

heavy load. Cp. Job vii 20.

8. *my loins.* "The seat of sensuality . . . constantly bringing forth sinful and dangerous desires" (Bellarmine). Others refer it to bodily disfigurement causing shame to himself or mockery from others.

12. *plague*—leprosy (cp. Lev. xiii, xiv, and Deut. xxiv 8). He is looked upon as a leper: hence his friends keep him at a distance (cp. Is. liii 4; Lam. iv 15; Lk. xvii 12).

15. *arguments*—in his own defence (cp. Job xxiii 4; Is. liii 7).

19. Agellius points out that two conditions for forgiveness of sins are here mentioned—confession ("I will declare") and contrition ("I will be sorry").

PSALM XXXVIII (Heb. 39)

Title

"For the musical director (?): for Yeduthun: a psalm: of David." (In the Massoretic Text read Yeduthun as Qere, not as Kethibh: cp. lxi (62) 1, lxxvi (77) 1, and LXX in all three places.) It is not improbable that Yeduthun is "the musical director," since a person of that name was a choir-master under David (1 Par. xvi 41, 42, xxv 1; 2 Par. v 12, xxxv 15).

Subject

It would seem that Pss. xxxvii-xl were deliberately grouped together, for they all consider the same problem—namely, the prosperity of the irreligious contrasted with the sufferings of the just. The solution is found in xxxix-xl. Further, there is a striking likeness between these Pss. and the Book of Job. (See references especially in the notes to xxxvii and xxxviii.) Is the Psalmist actually meditating on the problem *as presented in the Book of Job?*

In deep melancholy the Psalmist resolves to remain silent

in the presence of the wicked (vv. 2-4); but as his anguish increases he is forced to cry out: How empty and miserable is this short life! (vv. 5-7). Then, realising the nothingness of man, he sees that his only hope is in God, who alone can pardon his sins and take away the chastisements due to sin (vv. 8-12). With tears he asks for one favour before he dies—forgiveness with consolation (vv. 13, 14).

Authorship

The title attributes the Ps. to David. The theme is that of Ps. xxxvii. An epitome of the Ps. is given in David's prayer (1 Par. xxix 15). (The date of Job is most uncertain.)

Vulgate

2. Dixi: Custodiam vias meas:
ut non delinquam in lingua mea.
Posui ori meo custodiam,
cum consisteret peccator adversum me.
3. Obmutui, et humiliatus sum, et silui a bonis:
et dolor meus renovatus est.
4. Concaluit cor meum intra me:
et in meditatione mea exardescet ignis.
5. Locutus sum in lingua mea:
Notum fac mihi, Domine, finem meum,
Et numerum dierum meorum quis est:
ut sciam quid desit mihi.
6. Ecce mensurabiles posuisti dies meos:
et substantia mea tamquam nihilum ante te.
Verumtamen universa vanitas,
omnis homo vivens.
7. Verumtamen in imagine pertransit homo:
sed et frustra conturbatur.
Thesaurizat:
et ignorat cui congregabit ea.
8. Et nunc quae est expectatio mea? Nonne Dominus?
Et substantia mea apud te est.
9. Ab omnibus iniquitatibus meis erue me:
opprobrium insipienti dedisti me.
10. Obmutui, et non aperui os meum, quoniam tu fecisti:
11. amove a me plagas tuas.

12. A fortitudine manus tuae ego defeci in increpationibus:
propter iniquitatem corripuisti hominem.
Et tabescere fecisti sicut araneam animam ejus:
verumtamen vane conturbatur omnis homo.
13. Exaudi orationem meam, Domine, et deprecationem meam:
auribus percipe lacrimas meas.
Ne sileas: quoniam advena ego sum apud te, et peregrinus,
sicut omnes patres mei.
14. Remitte mihi, ut refrigerer priusquam abeam,
et amplius non ero.

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2. I said: " Let me heed my ways,
That I may not sin with my tongue.
Let me bridle my mouth,
When the wicked man is in my presence."

3. I was dumb and depressed, and silent [even] from good;
And my pain was stirred up.
4. My heart grew hot within me;
And in my muttering the fire kindled.

I spoke with my tongue:
5. " Yahwè, let me know mine end!
And the measure of my days—what is it?
Let me know how passing am I!"

6. Lo, thou hast set my days as spans;
And my lifetime is as nothing before thee:
Alas! Vanity complete
Is every man that standeth! Sela.

7. Alas! as a phantom man doth walk!
Alas! he bustles about in vain:
He pileth up treasures, and knoweth not who shall gather them.

8. And now what hope have I, O Lord?
My expectation is in thee.
9. Deliver me from all my transgressions:
Make me not the reproach of the fool.

10. I am dumb, I open not my mouth,
Because thou hast done it.
11. Remove thy plague away from me:
By the force of thy hand I come to an end.
12. By chastisements thou dost correct man for iniquity:
Like a moth thou dost consume his life.
Alas! man is but vanity! Sela.

13. Hear my prayer, O Yahwè, and my cry:
Give ear unto my tears: be not silent.
For I am a sojourner with thee,
A nomad like all my fathers were.
14. O forgive me, that I may smile
Before I depart, and be no more!

Observations

v. 2. *ut non delinquam :* St Jer. *ne peccem* is better.
Posui, as LXX = אָשִׁימָה, is better than M.T. repeating אֶשְׁמְרָה = St Jer. *custodiam.*
custodiam : Read with Vulg., LXX, שָׁמְרָה (cp. 141. 3), instead of M.T. מַחְסוֹם, which is doubtful. St Jer. *silentio.*
cum consisteret, as LXX = בַּעֲמֹד, which is better than M.T. בְּעֹד = St Jer. *donec* (*est*).
adversum me : in the sense of *in my presence before me.*
v. 3. *et humiliatus sum*, as LXX = prob. וְנִדְבֵּיתִי, as in 38. 9. M.T. noun דוּמִיָּה = St Jer. *silentio.*
et (2): not in M.T., St Jer. Same remark v. 4.
a bonis : M.T. = St Jer. *de bono.* See note below.
renovatus est : The Heb. vb. means *disturb* and then *stir up.* So St Jer. *conturbatus est.*
v. 4. *meditatione :* See obs. 5. 2. Also *Verbum Domini* iv, p. 239.
v. 5. *ut*, also St Jer., may be omitted.
desit mihi : Heb. lit. *transient am I.*
v. 6. *mensurabiles :* Heb. lit. noun *spans.* St Jer. *breves.*
substantia : LXX ὑπόστασίς. Heb. lit. *duration*, or *vita*, as St Jer (cp. 89. 48).
vivens : M.T. = St Jer. *stans.*
v. 7. *sed et :* Read *verumtamen* again, as M.T.
conturbatur : Read sing. with Vulg., St Jer., LXX א$^{c, a}$, against M.T., LXX B.
cui, as LXX, St Jer.; but מִי is better taken as subject.
v. 8. *expectatio mea :* noun also LXX = תִּקְוָתִי, is better than M.T. vb. = St Jer. *expecto.*
Nonne = LXX οὐχί; not in M.T., St Jer.; hence *Dominus* becomes *Domine.*

v. 8. *Et*, as LXX: not in M.T., St Jer.
substantia mea, as LXX, possibly reading חֶלְדִּי as in v. 6 above. But M.T. = St Jer. *praestolatio mea.*
v. 9. *dedisti :* With M.T., St Jer. (*ne ponas*) read a neg.
v. 10. *et :* not in M.T., St Jer.
v. 11. *plagas :* plur. also LXX, St Jer.; M.T. sing.
v 12. *A fortitudine* = LXX *ἀπὸ τῆς ἰσχύος* = מִגְּבוּרַת instead of M.T. מֵהִתְנַגַּרְתְּ = *a contentione*, St Jer. Follow LXX and Vulg.
in increpationibus : Vulg. alone reads at end of this line, which may be correct, the Psalmist meaning that he is finished with "arguments" (cp. Job xxiii 4 and Ps. xxxvii [38] 15). If, however, the meaning is "chastisements," the word is better with the next line.
iniquitatem is not same Heb. word as in v. 9.
sicut araneam, "like a spider," as LXX, reading כַּעַכָּבִישׁ (cp. M.T. with LXX in Job viii 14; Is. lix 5) instead of M.T. כָּעָשׁ =*quasi tineam* St Jer.—*i.e.*, "like a moth." It may well be that LXX preserves the full word. Which suits the context better? Osee v 12 favours "moth," and cp. Job. xiii 28. On the other hand, the verb "melt" is peculiar in reference to a moth, and the translation "consume" is somewhat arbitrary. Is it possible that God is likened to a spider shortening man's life as it reduces the thread in its upward climb? Or has a line, comparing man's life with *wax* that *melts*, fallen out, except for the verb which has got into a wrong line?
animam ejus, as LXX is prob. paraphr. of M.T. =St Jer. *desiderabilia ejus* (M.T. sing.).
vane : Read *vanitas* with St Jer. Same Heb. as vv. 6, 7.
conturbatur, as LXX B. But other LXX texts, M.T., St Jer. do not read. Prob. gloss from v. 7.
v. 13. *auribus percipe :* M.T., St Jer. take this with *deprecationem ;* hence also *Ne sileas* with *lacrimas meas.*
et, as LXX, St Jer; not in M.T.
v. 14. *Remitte mihi*, as LXX and St Jer. *Parce mihi—i.e.*, שָׂא or נְשָׂא. M.T. הָשַׁע in sense of *besmear* (*thine eyes*) is very improb.; and if regarded as Hiph. שָׁעָה, *gaze away*, is still improb. That the Psalmist should pray that God should "gaze away" from him is most unlikely.
refrigerer : St Jer. *rideam* is better.

NOTES

3. [*even*] *from good—i.e.*, totally silent (cp. Gen. xxxi 24 [Heb.]).
4. Cp. Job xiv 22. Unable to keep silent any longer—for the silence only makes the mental anguish worse, the Psalmist complains aloud (v. 5).

8. Life without God is a delusion. What use human activity and money-making without hope in God!
9. *the reproach of the fool*—as Job before his foolish wife (ii 10).
12. By sufferings man undergoes spiritual refinement.
moth. See obs. above.
13. Three forms of prayer—petition, crying, and tears (cp. Heb. v 7).
sojourner . . . nomad, as were the patriarchs (cp. Gen. xxiii 4; Heb. xi 13). So also was David (1 Par. xxix 15). For us also this world is not our real home (Ephes. ii 19; 1 Pet. ii 11; also cxviii 19).
14. Probably taken from Job x, 20, 21. Sheol was a place of gloom in the Hebrew mind.

PSALM XXXIX (Heb. 40)

Title

"For the musical director (?): of David: a psalm."

Subject

The problem of suffering is solved by a revelation granted to the Psalmist. The Ps. is a sequel to Ps. xxxviii. There the Psalmist could find no solution of the vexed question: he did well, however, in placing full confidence in God (v. 8). This confidence was not misplaced. For God has now heard his cry (v. 2), and drawn him from the misery into which he had sunk when he wrote the previous Ps. (v. 3). How this change? It is due to a revelation of Messianic import—a "new song"—vouchsafed to the Psalmist. In a transport of joy he tells of the "many" who, on account of this revelation, "shall see, and fear, and trust in Yahwè," and of the happiness of those who, trusting in him, have not fallen away into idolatry nor believed in false prophecies (vv. 4, 5). With overwhelming enthusiasm he extols the wonderful works of the incomparable God (v. 6). So much by way of introduction. Then follows the purport of the new revelation. Jewish sacrifices are to come to an end because of their insufficiency. In their place, One is to come incarnate to satisfy the divine will perfectly (vv. 7-9). This incarnate

One is to publish good tidings in a great Church: God's justice, truth, mercy, and salvation are to be proclaimed to all. Yet this glorious work of salvation, this accomplishment of the divine will, this victory over the forces of evil, is to be effected *by suffering.*

In Ps. xxi the sufferings of the Servant were first described, then (vv. 23 ff.) the work in the great Church; but here the order is reversed. In v. 12 the sufferer prays for divine aid, for he is encompassed by evils and laden with sin (v. 13). May his enemies be brought to shame, while his friends that seek God are filled with joy (vv. 14-17). Though " afflicted and poor " the sufferer has God with him. The Ps. concludes with his appeal for help (v. 18).

The words of the Sufferer (vv. 7-9) are put into the mouth of Christ by the writer of the Epistle to the Hebrews. The inspired writer comments as follows: Jewish sacrifices were insufficient to take away sin; Christ came to satisfy the will of his Father; by the oblation of his body, salvation was achieved (Heb. x 1-10).

Authorship

The title attributes the Ps. to David. The subject-matter is the same in the Davidic Pss. xxi and xxxiv.

The last four verses of this Ps. were detached to form a hymn for the memorial part of the sacrifice—Ps. lxix.

Vulgate

2. Expectans expectavi Dominum,
et intendit mihi.
3. Et exaudivit preces meas:
et eduxit me de lacu miseriae,
et de luto faecis.
Et statuit super petram pedes meos:
et direxit gressus meos.
4. Et immisit in os meum canticum novum,
carmen Deo nostro.
Videbunt multi, et timebunt:
et sperabunt in Domino.
5. Beatus vir cujus est nomen Domini spes ejus:
et non respexit in vanitates et insanias falsas.

6. Multa fecisti tu, Domine, Deus meus, mirabilia tua:
et cogitationibus tuis non est qui similis sit tibi.
Annuntiavi et locutus sum:
multiplicati sunt super numerum.
7. Sacrificium et oblationem noluisti:
aures autem perfecisti mihi.
Holocaustum et pro peccato non postulasti:
8. tunc dixi: Ecce venio.
In capite libri scriptum est de me
9. ut facerem voluntatem tuam:
Deus meus, volui,
et legem tuam in medio cordis mei.
10. Annuntiavi justitiam tuam in ecclesia magna,
ecce labia mea non prohibebo:
Domine, tu scisti.
11. Justitiam tuam non abscondi in corde meo:
veritatem tuam et salutare tuum dixi.
Non abscondi misericordiam tuam et veritatem tuam
a concilio multo.
12. Tu autem, Domine, ne longe facias miserationes tuas
a me:
misericordia tua et veritas tua semper susceperunt me.
13. Quoniam circumdederunt me mala, quorum non est
numerus:
comprehenderunt me iniquitates meae, et non potui ut
viderem.
Multiplicatae sunt super capillos capitis mei:
et cor meum dereliquit me.
14. Complaceat tibi, Domine, ut eruas me:
Domine, ad adjuvandum me respice.
15. Confundantur et revereantur simul,
qui quaerunt animam meam,
ut auferant eam.
Convertantur retrorsum, et revereantur
qui volunt mihi mala.
16. Ferant confestim confusionem suam,
qui dicunt mihi: Euge, euge.
17. Exsultent et laetentur super te omnes quaerentes te:
et dicant semper: Magnificetur Dominus:
qui diligunt salutare tuum.

18. Ego autem mendicus sum et pauper:
Dominus sollicitus est mei.
Adjutor meus, et protector meus tu es:
Deus meus, ne tardaveris.

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2. I waited, yea, I waited for Yahwè,
And he inclined to me and heard my cry.
3. And he drew me forth from the pit of desolation,
And from the mud of the bog.
And he set my feet upon a rock,
And he made my steps firm.
4. And into my mouth he hath put a new song—
A song of praise to our God.
Many shall see and fear,
And shall put their trust in Yahwè.

5. 'Tis well for the man whose trust is in the name of Yahwè;
And who hath not heeded vanities and lying ravings.
6. Many things hast thou done, Yahwè, my God—
Thy wonders and thy thoughts (on our behalf).
There is no one to be compared with thee!
Should I declare or speak [of them]—
They are too numerous to recount!

7. Sacrifice and oblation thou wouldst not;
But a body thou hast fashioned for me.
Burnt-offering and sin-offering thou wert not requiring;
8. Thereupon I said: Behold I come.
In a roll of a book it is prescribed to me.
9. I delight to do thy will, O God,
And thy law is in the centre of my bowels.
10. I have proclaimed good tidings of justice in a great assembly:
Behold, I withhold not my lips,—
Yahwè, thou knowest it!
11. I have not hid thy justice within my heart;
Thy truth and thy salvation I have spoken out:
I have not concealed thy mercy and thy truth from a great assembly.

12. Withhold not, thou, O Yahwè, thy compassions from me:
Let thy mercy and thy truth preserve me continually.
13. For evils beyond number have compassed me about,
Mine iniquities have overtaken me,
And I am unable to see.
More in number are they than the hairs of my head;
And my heart hath failed me.
14. Be pleased, O Yahwè, to deliver me:
Hasten, O Yahwè, to help me!
15. Let them be ashamed and confounded together
That seek my life, to snatch it away.
Let them be turned back and humiliated
That delight in my hurt.
16. Let them be turned back because of their shame
That say unto me: Vah! Vah!
17. Let all who seek thee rejoice and be glad in thee:
And may they say always: Yahwè be magnified—
They that love thy salvation.
18. But I am afflicted and poor;
[Yet] Yahwè is solicitous on my behalf.
My helper and my deliverer art thou!
My God, O do not tarry!

Observations

v. 2. *intendit :* Rather *inclinatus est,* St Jer.

v. 3. *Et exaudivit :* Attach this to previous verse with M.T., St Jer., LXX.

preces : Rather *clamorem,* St Jer., M.T. Sing. also LXX.

miseriae : LXX ταλαιπωρίας which generally translates שֹׁד, *ruin, havoc,* but in Job xxx 3 = מְשֹׁאָה, *desolation,* and Soph. i 15, שׁוֹאָה, *desolation.* Any of these is preferable to M.T. שְׁאוֹן, *roar* = St Jer. *sonitus* (al. *famoso*).

et (3): not in M.T., St Jer. Also *et* (5).

v. 4. *carmen :* The Heb. means *song of praise :* St Jer. *laudem.*

v. 5. *nomen,* as LXX, Pesh. = שֵׁם, evidently superior to M.T. שָׂם.

vanitates et insanias falsas = LXX. ματαιότητας καὶ μανίας ψευδεῖς, and Pesh. = probably הֲבָלִים וּמְשִׁטֵּמַת כָּזָב, *vanities and lying animosity* (or *madness*). For מְשִׁטֵּמָה see LXX and Heb. in Osee ix 7, 8. M.T. has רְהָבִים וְשָׂטֵי כָזָב, but the first word is "suspicious" (Briggs), "inexplicable" (Cheyne), and שָׂטֵי is not easily accepted. St Jer. has (*non est adversus ad*) *superbias pompasque mendacii.*

v. 6. *mirabilia et cogitationes tuas* (so correct after St Jer.) explains *Multa.* M.T., St Jer., Sym. add *pro nobis,* but this may be a gloss.

Annuntiavi, etc.: Rather St Jer. *Si narrare voluero et enumerare.*

multiplicati should be *multiplicata :* the masc. is due to LXX. Read line with St Jer. *plura sunt quam ut narrari queant.*

v. 7. *aures autem perfecisti mihi :* A famous textual difficulty. In reading *aures* Vulg. agrees with M.T., St Jer., Aq., Sym., Theod., Pesh. But LXX reads a different word altogether—viz., *σῶμα* (which in LXX usually stands for בָּשָׂר, *flesh,* sometimes for גְּוִיָּה, *body* or *corpse,* and here, possibly (though I think improbably), for עֶצֶם, *bone, frame*). This is the reading on which the author of the Epistle to Hebrews (x 5) illustrates his teaching that we are sanctified " by the oblation of the *body* of Jesus Christ once " (x 10); it is also the reading of Eusebius (P.G., t. 22, col. 89, 596) of several old Latin Psalters (" corpus "), and of Cassiodorus (P.L., t. 70, col. 290).

Now let us turn to the vb. Here Vulg., LXX, Theod., Sym. Epistle to Hebrews agree in reading *κατηρτίσω* (Sym. *κατασκεύασας*)—*i.e.,* prob. הֲכִינוֹתָ (cp. Heb. and Gk. in Pss. lxvii 10, lxxiii 16, lxxxviii 38) against M.T., St Jer., and Aquila, who agree in reading כָּרִיתָ, *thou hast digged.*

Now Vulg. " ears thou hast prepared for me " being dismissed as a conflation and unsupported, the choice seems to be between *a body* (or " flesh ") *thou hast prepared* (or " fashioned "—cp. Job xxxi 15) *for me,* and *ears thou hast digged for me.* On the one hand, what does M.T. mean ? B.D.B. says that there is " an allusion to the cavity of the ear," and that the meaning is: " thou hast given me the means of hearing and obeying thy will " (p. 500). This seems forced, and generally unconvincing. D'Eyragues sees a reference to boring the ears of slaves (Ex. xxi 6; Deut. xv 17); but this allusion is scouted by Lagrange (R.B. 1905, p. 54), Fillion (p. 123), McSwiney (p. 144), Kirkpatrick (p. 211). Briggs emends (?) the text to make it read: " Then had I the covenant " ! Cheyne following the same method, produces: " Fat one would I choose me ! " It does not seem, therefore, that the reading in M.T. is at all attractive; and we do not think that D'Eyragues is justified in stating that " if the context and parallelism are taken into account, the Greek Version is wrong " (p. 115). On the other hand, the reading of the LXX is quite clear to us, even though it might have caused a difficulty to a Jewish scribe—who could not see the full force of the prophecy (yet cp. Job xxxi 15). Further, throughout this Ps. the LXX seems to have preserved a text superior to M.T. We do not hesitate to choose LXX here. It has preserved the original text.

v. 8. *capite :* See note below. St Jer. *volumine.*
scriptum est de me, as St Jer. and LXX. The Heb. may mean "prescribed to me," "enjoined on me." In the Epist. to Hebrews this line is a parenthesis, so that *ut facerem* follows *ecce venio :* in the Ps., however, in M.T., LXX, and St Jer., *ut facerem* depends rather on *volui.* In neither case is there any quotation from the "book."
v. 10. *Annuntiavi* is not same Heb. word as v. 6.
tuam : Omit; not in M.T., LXX., St Jer.
ecclesia . . . concilio (v. 11)—same Heb. words.
magna . . . multo (v. 11)—same Heb. words.
v. 11. *abscondi . . . abscondi*—not the same Heb. word.
v. 12. *autem,* as LXX: not in M.T., St Jer.
longe facias—same Heb. vb. as *prohibebo* (v. 10).
susceperunt : LXX ἀντελάβοντό in sense of *assist, guard ;* so St Jer. *servabunt* is better.
v. 13. *ut viderem :* Rather *videre,* St Jer.
super : As 37. 16, read with St Jer. *plures factae sunt quam.*
v. 14. *respice :* Read *festina* as in lxix 2 and M.T., LXX, St Jer. here.
v. 16. *Ferant confestim :* LXX κομισάσθωσαν παραχρῆμα ; St Jer. *Pereant post* (*confusionem suam*) : M.T. יָשֹׁמּוּ עַל־עֵקֶב, *let them be desolate because of.* The true text is given in 70. 4, where one letter ב, instead of מ, in the vb., gives יָשׁוּבוּ =Vulg. *avertantur.* Translate עַל־עֵקֶב, *because of,* or *in consequence of.*
v. 17. *et* (2), as LXX. Not here in M.T., St Jer.; all read in lxix 5.

Notes

3. In figurative language the Psalmist describes how he has been brought from utter dejection to a state of confidence.
4. *a new song*—hence this Ps. is Messianic (see Intro., p. 55).
5. *vanities*—*i.e.,* false religion (cp. Deut. xxxii 21; 3 K. xvi 13).
lying ravings—*i.e.,* false prophecy muttered by heathen oracles.
6. Many are the wonderful works of God, incomprehensible his designs. One surpasses them all—the Incarnation.
7. Jewish sacrifices—whether the ordinary sacrifice, or the oblation (meal-offering), or holocaust, or sin-offering—all of them are to pass as insufficient (cp. Mal. i 10, 11). These were mere shadows of the good things to come in their place; they could never really take away sin (Heb. x 1, 4). Christ coming into the world shall do away

with these sacrifices and sanctify us by obedience to the will of God. How, exactly? By the sacrifice of his Body (Heb. x 5, 9, 10). As Eusebius remarks, this sacrifice of Christ is celebrated daily by "the symbols of his Body and saving Blood" (P.G., t. 22, col. 88, 90).

That the above gives the *full* sense of this "new song" we have no doubt. Should a reader require a primary sense, the best that can be offered is that proposed by Ruffenach (*Verbum Domini*, January, 1926, pp. 4, 5). David desires to give thanks to God for delivering him from his troubles. As he is a fugitive far away from the Holy City, he cannot offer the legal sacrifices. Then he understands that God does not require such sacrifices from him in his present circumstances. But obedience is better than sacrifice (1 K. xv. 22), so he makes an interior sacrifice of his whole being to the divine will. "Legal sacrifices thou does not require of me; but a body thou hast fashioned for me. So I say: Behold I come to do all that is prescribed in the volume of the Law."

8. *a roll of a book—i.e.*, the book itself. The parchment was wound round rollers: hence a "roll" was a book. The projection of the rollers made the "head" (caput) of the book.

What book is referred to? The Targum supposes the Law (see Ruffenach, above). Didymus (P.G., t. 39, col. 1354), Bellarmine and others say the Scriptures in general (cp. Jo. v. 39, 46). Agellius thinks of the "book of remembrance" before God (Mal. iii 16). Boylan in his *Commentary on the Psalms* suggests "the Torah in general, or, better perhaps, the passage in 1 K. xv 22: Obedience is better than sacrifice"; but in his notes to the *Epistle to the Hebrews* (written later) says that "the roll or volume is the Old Testament in general as a Book of Prophecy" (p. 46).

9. Cp. Jo. iv 34, viii 29.

10. *I have proclaimed good tidings*—prophetic tense. We might translate: I shall preach the gospel: LXX εὐηγγελισάμην.

The *great assembly* is the Catholic Church.

thou knowest it—i.e., that I will fulfil my mission.

12. But that mission entails the Passion; at the thought of which, the Psalmist, as in Ps. xxi, begs for divine assistance.
13. *Mine iniquities.* He is sin-laden. He has become sin for mankind. His heart fails him (cp. xxi 15).
14. Cp. xxi 20.
15. Cp. xxxiv 26.

So the great mystery of suffering, like the mystery of time and eternity, the mystery of matter and spirit, the mystery of good and evil, is partly unveiled by the mystery of the Incarnation. There we see a Figure coming from Eternity into Time, the supreme Spirit taking a material Body, the All-good in contact and conflict with Evil by offering himself body and soul, in pain and suffering, to make atonement for damage done to the masterpiece of God's creative work on earth—the human soul.

PSALM XL (Heb. 41)

Title

"For the musical director (?): a psalm: of David."

Subject

This Ps. may be regarded as a continuation and conclusion of Ps. xxxix. The "afflicted and poor one" of xxxix 18 appears again in v. 2, and we are told that blessings shall come upon them that understand concerning him (vv. 2-4). Then the sufferer speaks, begging God's help against faithless friends who are now devising how they may put him to death. Among them, alas! is one who once was an intimate confidant of the sufferer (vv. 5-10). Again he prays for help—and confidence arises within him: his enemies shall not triumph; they shall be punished; while he shall be taken by Yahwè and placed in his presence for ever (vv. 11-13). On v. 14 see below.

In its full sense Ps. xl is Messianic. Verse 10 of this Ps. was fulfilled, says our Lord, by the conduct of Judas (Jo. xiii 18); cp. also vv. 2, 4 with Jo. xiii 17, xvii 12, and see Acts i 16, 17. Patristic authority declares the Ps. Messianic (see St. Cyril of Alexandria [P.G., t. 69, col. 991], St Augustine [P.L., t. 36, col. 452], and Cassiodorus] P.L.,

t. 70, col. 294]). The author of the *Breviarium in Psalmos* (P.L., t. 26, col. 1003) gives the common interpretation when he writes: " Istum Psalmum propheta per Spiritum Sanctum in persona Christi cantavit. Psalmus vocem continet prophetae in Christo pronuntiantis in initio; deinde ipsius Mediatoris loquentis ad Patrem: quae maxime sunt in Evangeliis impleta." Among moderns consult Bellarmine and Berthier. The argument from analogy is confirmatory. The Ps. speaks of an afflicted and poor sufferer surrounded by unscrupulous enemies, against whom he invokes divine assistance. He is to triumph and to be taken up into the presence of Yahwè. These are common features in the Pss. of the suffering Messiah.

Should one feel that though the Ps. in its full sense is Messianic, yet not exclusively, and that the Psalmist himself had in mind a person who can be regarded as a type of the Messiah, he may find this type in David, and see in the false Achitophel the type of Judas. Yet why should we, as Christians, consider the shadow rather than the reality? The Christian interpretation of the Old Testament is, as Christ teaches, the " fulfilled " interpretation (Mtt. v 17). What the inspiring Spirit fully intended is of value; any other significance is of small moment.

That the Ps. is " national," thereby describing " the people of Israel likened to a man who is dangerously sick " (Cheyne, Briggs and others), hardly requires refutation. Who, in this case, could be the person who is " blessed " for understanding concerning afflicted Israel? Cheyne suggests " the foreigner who takes notice of helpless Israel "! What, then, is the meaning of v. 4? Who is the intimate friend in v. 10, etc.?

Authorship

No solid arguments compel the rejection of the Davidic authorship attested by the title.

Vulgate

2. Beatus qui intelligit super egenum, et pauperem:
   in die mala liberabit eum Dominus.
3. Dominus conservet eum, et vivificet eum,
   et beatum faciat eum in terra:
   et non tradat eum in animam inimicorum ejus.

4. Dominus opem ferat illi super lectum doloris ejus:
universum stratum ejus versasti in infirmitate ejus.
5. Ego dixi: Domine, miserere mei:
sana animam meam, quia peccavi tibi.
6. Inimici mei dixerunt mala mihi:
Quando morietur, et peribit nomen ejus?
7. Et si ingrediebatur ut videret, vana loquebatur:
cor ejus congregavit iniquitatem sibi.
Egrediebatur foras,
et loquebatur in idipsum.
8. Adversum me susurrabant omnes inimici mei:
adversum me cogitabant mala mihi.
9. Verbum iniquum constituerunt adversum me:
Numquid qui dormit non adjiciet ut resurgat?
10. Etenim homo pacis meae, in quo speravi:
qui edebat panes meos, magnificavit super me supplantationem.
11. Tu autem, Domine, miserere mei, et resuscita me:
et retribuam eis.
12. In hoc cognovi quoniam voluisti me:
quoniam non gaudebit inimicus meus super me.
13. Me autem propter innocentiam suscepisti:
et confirmasti me in conspectu tuo in aeternum.
14. Benedictus Dominus, Deus Israel, a saeculo, et usque in saeculum:
fiat, fiat.

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2. Well is he that understandeth concerning the lowly and poor one:
In the day of evil Yahwè will deliver him.
3. Yahwè will preserve him, and give him life,
And will make it well with him in the land,
And will not give him over to the desire of his enemies.
4. Yahwè will support him upon his bed of sickness:
Thou shalt change his whole couch during his illness.

5. I said: "Yahwè have pity on me!
Heal my soul, for I have sinned against thee."
6. Mine enemies speak evil against me:
"When shall he die, and his name perish?"

7. Even if one came to see [me], he speaketh falsely;
His heart gathereth iniquity to itself:
Going outside he speaketh out the same.

8. All that hate me whisper against me:
Against me they devise evil for me:
9. Against me they have decreed a diabolical resolution:
"He that lieth down shall not rise up again."
10. Yea, even my friend, in whom I trusted—
Who ate my bread, hath lifted his heel against me.

11. But do thou, O Yahwè, have pity on me, and raise me up,
And I will requite them.
12. By this I know that thou delightest in me,—
For mine enemy shall not shout in triumph over me:
13. And me thou wilt take in mine innocence,
And wilt set me before thee for ever!

14. Blessed be Yahwè, the God of Israel,
From eternity unto eternity. Amen, Amen.

Observations

v. 2. *Beatus :* see i 1.
super : Rather *de*, St Jer.
egenum et pauperem : as LXX, which has same Gk. as in v. 18 of previous Ps., and so reading either עָנִי וְאֶבְיוֹן or (cp. 72. 13) דַּל וְאֶבְיוֹן. M.T., St Jer. read only דַּל, but most critics (Duhm, Bickell, Briggs, etc.) add וְאֶבְיוֹן.

v. 3. *et beatum faciet eum :* With Vulg., LXX, Pesh., read וְאַשְּׁרֵהוּ instead of M.T., St Jer. יְאֻשַּׁר (Qr. וְאֻשַּׁר).
tradat eum : With Vulg., LXX., Pesh., St Jer., Sym., read יְתְּנֵהוּ instead of M.T. תִּתְּנֵהוּ.
animam: נֶפֶשׁ here means *desire, wish.*

v. 4. *doloris ejus :* With Vulg, LXX, Pesh., read דַּוְיוֹ instead of M.T., St Jer. דְּוָי (cp. parall.).

v. 6. *mihi :* Read prob. עָלַי instead of M.T. לִי.

v. 7. *et*, as LXX: not in M.T., St Jer.
in idipsum : Some Vulg. texts have this at beginning of next verse; so also M.T., St Jer. Better with Vulg. in Breviary and LXX read at end of v. 7; so also Briggs. Thus next two lines both begin with עָלַי. The meaning of יַחַד here seems to be *the like*, or as in D.V. *to the same effect.*

v. 9. *Verbum iniquum*, etc. St Jer. *Verbum diaboli* is nearer the Heb. which is lit. *a word of Belial.* We may translate *a diabolical resolution.* Instead of *constituerunt adversum me*, M.T. has יָצוּק בּוֹ, *is poured out on him :* St Jer. has same vb. in plur. *infundebant sibi*, and this vb. is usually employed to denote " pouring out *of oil.*" This is hardly satisfactory. Suggestions are " is infused into him " (B.D.B.); " (a deadly thing) is poured out within him " (Briggs). The solution is in LXX: בּוֹ should be בִּי (or possibly עָלַי in harmony with the two previous lines), while the vb. should be either יָצִיקוּ (Agellius) or יָצוּ (LXX κατέθεντο).

Numquid : LXX *Μή*; not in M.T., St Jer. This line gives the words of the " diabolical resolution."

adjiciet : A Hebraism. Translate *again.*

v. 10. *pacis meae :* Lit. from Heb., which means *my friend.*

panes : M.T., St Jer. sing.

magnificavit : Rather *levavit*, St Jer.

super me : Rather *contra me*, St Jer.

supplantationem : Heb. means *heel :* St Jer. *plantam.*

v. 13. *propter innocentiam :* M.T. = St Jer. *in simplicitate mea.*

Notes

2. Happy the man who considers attentively the work of the Redeemer, who, as the *Breviarium in Psalmos* here remarks, was so poor that he had no place where to lay his head (Lk. ix 58), so humble as to become the servant of his disciples (Jo. xiii 4-16) ! Happy and blessed is such a man, as Christ himself declared (Jo. xiii 17). On the day of Judgement (" the evil day "), God will deliver him, saying: " Come, thou blessed " (Mtt. xxv 34).
3. Such a man God will keep safe, give him eternal life, make him happy a hundredfold even in this life, and deliver him from his enemy the devil.
4. When this man lies on his bed of death, God will be his sustaining force, and will change his suffering into resignation.
5. Here the Messiah speaks: *Ego dixi*, as in Ps. xxxix, *Tunc dixi.* Sin-laden he makes atonement for the human race of which he is the Head. Sinless himself (v. 13), he becomes " sin " for us (2 Cor. v 21). St Augustine writes: " Is this (' quia peccavi tibi ') said by Christ ? Is this said by our Head, who is sinless ? Can it be he ? Yes, indeed, it is he speaking for his members; for the cry of

his members is his own cry. . . . In him, therefore, we find our cry: *Sana animam meam quoniam peccavi tibi.*" And he quotes xxi 2; Rom. vi 6 (P.L., t. 36, col. 459).

6. Cp. Mtt. xxvi 3, 4, 56-62; Mk. xiv 1, xv 1; Jo. xi 47-53, etc.

When shall he die, and his name perish? Thus enquired the chief priests and the Pharisees, as we learn from Jo. xi 47, 48. Caiphas, also, advised "it is expedient for you that one man should die for the people, and that the whole nation perish not" (Jo. xi 50, xviii 14).

7. When Scribes and Pharisees came to interview him their object was "to tempt him," "to ensnare him in his speech" (Mtt. xxii 15; Jo. viii 6, etc.). Then leaving him they plotted to put him to death. By diabolical influence the thought came into their heads that should he "lie down"—*i.e.*, be sent to the grave (cp. 2 K. vii 12; 3 K. i 21; Is. xiv 18; Ps. lxxxvii 6; for the Heb. verb in this sense)—that would be the end of him: he could never rise from the dead!

10. But a sadder thought. One of his intimate friends (cp. Jer. xx 10), one of the Twelve, has turned traitor! (cp. Jo. xvii 12).

ate my bread. Our Lord in quoting this text in reference to Judas (Jo. xiii 18) gives not the exact words of the Septuagint: ὁ ἐσθίων ἄρτους μου, but says ὁ τρώγων μου τὸν ἄρτον, which recalls the words in reference to the holy Eucharist in vi 58 : ὁ τρώγων τοῦτον τὸν ἄρτον. Did the writer of the Fourth Gospel mean to imply that our Lord (even in Aramaic) was referring to Judas's sacrilegious reception of the holy Eucharist?

11. But in spite of the traitor, in spite of his being put to death, he, in whom the Father "delights" (cp. Mtt. iii 17, xvii 5) shall rise from the dead, shall triumph over his enemies, shall ascend to the Father "unto heaven itself that he may appear now in the presence of God for us" (Heb. ix 24)—a text quoted here by the Angelic Doctor—until he shall come to repay his enemies in the final Judgement.

After the introductory Ps. i, the Psalter's first Book opened with a Messianic Ps. Now it closes with the above

Messianic Ps. The problem of suffering is solved: One incarnate, innocent, yet sinful by our sins, is to be persecuted, betrayed, and put to death. Yet he is to triumph exceedingly: after death is Resurrection, Beatific Vision in heaven, final Judgement. Blessed is the man who ponders over all this!

14. Several commentators regard this verse as an addition when the Psalter was divided into Books. Similar doxologies, it is true, are found at the conclusion of Books II, III, IV. But it is not improbable that the doxology was a common exclamation of praise even in David's time; and there is no reason why here it should not be original.

End of the First Book of the Psalter.

THE SECOND BOOK OF THE PSALTER

PSALMS XLI AND XLII (Heb. 42 and 43)

Title

Above Ps. xli we read: "For the musical director (?): a maskil: of the sons of Qoraḥ (Core)." The two Pss. (xli, xlii) are obviously one. This is clear from the recurring refrain, xli 6, 12, xlii 5. Hence the superscription above Ps. xlii in the Septuagint and Vulgate (it is not found in the Massoretic Text nor in St Jerome's version) is not genuine. Not only does it suppose—against internal evidence—that the Pss. are distinct, but even attributes them to different authors. The Codex Alexandrinus, however, while reading two titles, assigns both Pss. to the sons of Qoraḥ (Core). Eusebius, long ago, pointed out that originally there was but one Ps. (P.G., t. 23, col. 379).

For the "sons of Qoraḥ" see Introduction, p. 47. It is interesting to note that to the Qoraḥites was given the care of the furniture of the Tabernacle—including the *outer curtain* (Nu. iii 31; 1 Par. ix 19, xxvi 1). See obs. on v. 5 below.

Subject

The singer is an exile from Jerusalem, living near the Jordan (v. 7). His ardent desire is to revisit the Sanctuary (v. 3). Enemies around him taunt him: "Where is thy God?" (v. 4). But in spite of his sad plight, he looks forward to the day when he will be once more with the pilgrims worshipping at Jerusalem according to the command of Moses (Ex. xxiii 14; Lev. xxiii 39, 41, etc.). His devotion will then be quickened by the memory of his present exile (v. 5). There is not the slightest hint that the Temple is destroyed and its liturgy suspended; the contrary is supposed. Hence the idea (maintained by some writers even when Agellius wrote his commentary) that the singer was one of the Babylonian exiles is without foundation. Indeed, he is not in Babylon, but on the bank of the Jordan. Delitzsch was of opinion that the writer was a Levite who

accompanied David in flight across the Jordan during the rebellion of Absalom (2 K. xv 16 ff.). This opinion seems to be correct. We know with what grief and lamentation the refugees set out from Jerusalem on that occasion, and how David hoped "if I shall find favour in the eyes of Yahwè, he will bring me again, and will show me it [the Ark] and his habitation" (xv 23, 25)—sentiments that doubtlessly inspired also his companions, and which find an echo in vv. 3, 6, 7 of this Ps. Even the taunts of Semei (Shimei) at Bahurim (xvi 5 ff.) seem to be reflected in vv. 4, 10, 11.

Against this, it is urged that the exile is near Mt. Hermon (v. 7), while David in his flight went to Mahanaim (2 K. xvii 24), a place far removed from Hermon. But the site of Mahanaim is quite uncertain, and we cannot be sure that the place mentioned in 2 K. is the city on the frontier of Gad and Manasseh spoken of in Jos. xiii 26, 30. Further, the word in v. 7 is not Mount Hermon, but "Hermonim"—a strange word not found elsewhere. Commentators say that the plural form is due to the fact that Hermon has three peaks: but it is certainly peculiar that elsewhere these peaks have no influence on the form of the word. Is it possible that the form in this Ps. is due to corruption? If, instead of the strange חרמונים, we split it into two words—viz., בחורים and מחנים (Baḥurim and Maḥanaim) we get in this verse three of the localities mentioned in David's flight—"land of Jordan," Maḥanaim and Baḥurim: indeed, if "the little mountain" could be identified with Mt. Olivet (but see Dalman, quoted in *Biblica* iii, p. 347),[1] and the difficult מֵהַר read as והר, we would have the four places mentioned in 2 K. xv 30, 32, xvi 1, 5, xvii 21, 22, 24, 27.

The sequel to Pss. xli-xlii is Ps. lxxxiii. This separation of two associated Pss., certainly both from the same pen, indicates how very little can be deduced from the arrangement of the Pss. in the final edition of the Hebrew Psalter. As undoubtedly one author composed xli-xlii and lxxxiii, so

[1] Here Fr. E. Power, S.J., follows Dalman, who discovers "the little mountain" in Za'ora, three kilometres south of Banias. More recently (*Biblica*, 1925, p. 405) Fr. F. Bechtel, S.J., places the hill in the same locality, "apud locum qui nunc *Banias*, olim autem Paneas et Caesarea Philippi dicebatur."

we may expect to find Pss. written by David in the latter part of the Psalter.

In the Divine Office Pss. xli-xlii, unfortunately, do not come together. The former—following the general order of distribution—finds its place at Sext on Tuesday: the latter retains its traditional place at Lauds on the same day. Ps. xlii is recited at the beginning of holy Mass: the words *Introibo ad altare Dei* fittingly remind the priest and people of the solemn Sacrifice about to be offered.

VULGATE

2. Quemadmodum desiderat cervus ad fontes aquarum:
ita desiderat anima mea ad te, Deus.
3. Sitivit anima mea ad Deum fortem vivum:
quando veniam, et apparebo ante faciem Dei ?
4. Fuerunt mihi lacrimae meae panes die ac nocte:
dum dicitur mihi quotidie: Ubi est Deus tuus ?
5. Haec recordatus sum, et effudi in me animam meam:
quoniam transibo in locum tabernaculi admirabilis,
usque ad domum Dei.
In voce exsultationis, et confessionis:
sonus epulantis.
6. Quare tristis es, anima mea ?
et quare conturbas me ?
Spera in Deo, quoniam adhuc confitebor illi:
salutare vultus mei, et Deus meus.
7. Ad meipsum anima mea conturbata est:
propterea memor ero tui de terra Jordanis,
et Hermoniim a monte modico.
8. Abyssus abyssum invocat,
in voce cataractarum tuarum.
Omnia excelsa tua, et fluctus tui
super me transierunt.
9. In die mandavit Dominus misericordiam suam:
et nocte canticum ejus.
Apud me oratio Deo vitae meae,
10. dicam Deo: Susceptor meus es.
Quare oblitus es mei ?
et quare contristatus incedo, dum affligit me inimicus ?

11. Dum confringuntur ossa mea,
exprobraverunt mihi qui tribulant me inimici mei.
Dum dicunt mihi per singulos dies: Ubi est Deus tuus ?
12. quare tristis es, anima mea ?
et quare conturbas me ?
Spera in Deo, quoniam adhuc confitebor illi :
salutare vultus mei, et Deus meus.

Ps. XLII

1. Judica me, Deus, et discerne causam meam de gente non sancta,
ab homine iniquo, et doloso erue me.
2. Quia tu es, Deus, fortitudo mea:
quare me repulisti ?
et quare tristis incedo, dum affligit me inimicus ?
3. Emitte lucem tuam et veritatem tuam:
ipsa me deduxerunt, et adduxerunt in montem sanctum tuum,
et in tabernacula tua.
4. Et introibo ad altare Dei:
ad Deum, qui laetificat juventutem meam.
Confitebor tibi in cithara, Deus, Deus meus:
5. quare tristis es, anima mea ?
et quare conturbas me ?
Spera in Deo, quoniam adhuc confitebor illi:
salutare vultus mei, et Deus meus.

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2. As the hind panteth for streams of water,
So panteth my soul for thee, O God !
3. My soul is athirst for God, the living God:
When shall I come and appear before God ?
4. My tears are my bread day and night,
While all the day it is said to me: " Where is thy God ?"
5. These things let me remember, and let me pour out my soul upon me,
When I go in the majestic booth,[1]
Unto the house of God,
With a voice of jubilation and praise—
The shout of one on pilgrimage.

[1] See obs. below.

6. My soul, why art thou cast down ?
   And why dost thou distress me ?
   Hope in God, for yet shall I praise him
   [Who is] the salvation of my countenance and my God.

7. My soul is cast down upon me;
   Therefore do I remember thee from the land of Jordan,
   And Hermons from the little mountain.[1]
8. Deep calleth unto deep at the noise of thy cataracts:
   All thy breakers and thy billows are gone over me.
9. In the daytime God giveth command to his mercy;
   And in the night his song [is] with me,
   A prayer to the God of my life.
10. Let me say unto God, my rampart: " Why hast thou forgotten me ?"
    Why go I sad while the enemy afflicteth [me] ?
11. While my bones are crushed mine adversaries reproach me,
    Saying to me all the day: " Where is thy God ?"
12. My soul, why art thou cast down ?
    And why dost thou distress me ?
    Hope in God, for yet shall I praise him
    [Who is] the salvation of my countenance and my God.

Ps. XLII

1. Judge me, O God, and decide my cause against an impious people:
   From a treacherous and unjust man do thou deliver me.
2. For thou, O God, my strength,
   Why dost thou cast me off ?
   Why go I sad while the enemy afflicteth [me] ?
3. Send forth thy light and thy truth:
   Let them conduct me; and let them bring me
   Unto thy holy mount, and unto thy Tabernacles.
4. And let me go unto the altar of God,
   To God who did gladden my youth.
   I will praise thee on the lyre, O God, my God !

[1] See above under Subject.

5. My soul, why art thou cast down ?
And why dost thou distress me ?
Hope in God, for yet shall I praise him
[Who is] the salvation of my countenance and my God.

Observations

v. 2. *desiderat :* The vb. only occurs elsewhere in Joel i 20. Some think that it expresses the animal's cry.

cervus : The Heb. word is elsewhere masc., but here the vb. is in fem.; LXX has fem. article. St Jer. *Sicut areola praeparata* is strange.

v. 3. *fortem vivum :* St Jer. *fortem viventem.* LXX B omits *fortem.* Translate אֵל as *God* (cp. 84. 3; Jos. iii 10; Osee i 10 [ii 1]). Duhm proposes חַיִּי, as v. 9.

v. 4. *panes :* cp. obs. 41. 10.

quotidie : Rather *tota die,* St Jer.

v. 5. *Haec :* Rather *Horum,* St Jer.

quoniam : St Jer. *quia.* Heb. כִּי here seems temporal.

transibo : St Jer. also has future (*veniam*). This seems better than frequentative of past time " used to go " (cp. Driver's *Tenses,* §§ 30, 52), in which case כִּי has to be translated by " how."

in locum tabernaculi admirabilis : LXX ἐν τόπῳ σκηνῆς θαυμαστῆς (ἕως τοῦ οἴκου τοῦ θεοῦ); Sym. εἰς τὴν σκηνὴν διαβασταχθήσομαι (ἕως τοῦ οἴκου); Aq. ἐν συσκίῳ προβιβάζων αὐτους; St Jerome *ad umbraculum, tacebo* (*usque ad domum Dei*); M.T. has בְּסָךְ אַדִּיר. Now סָךְ is not found elsewhere, and the meaning generally given to it—viz., *throng*—is " dubious " (B.D.B.), " without Biblical parallel " (Thackeray, *The Septuagint and Jewish Worship,* p. 73). The reading of the versions above—viz., סֹךְ, *booth,* is fairly satisfactory, especially if the meaning given by the Midrash (quoted by Thackeray, loc. cit., *note*) is adopted—viz., that the pilgrims went up to the feasts in portable booths like litters or sedan-chairs. We suggest, however, that the original word was מָסָךְ, reference being to the *curtain* or *screen* at the entrance of the Tabernacle (cp. Ex. xxvi 36, 37, xxxv 15, xxxix 38, xl 5, 28; Nu. iii 25, 31, iv 25). The rendering: *When I pass through the majestic curtain—i.e.,* enter into the Tabernacle —is well understood in the mouth of a Qoraḥite Levite (see above, p. 312). The word אַדִּיר in M.T. is generally admitted to be corrupt; we need not hesitate to accept אֹהִיר read by LXX.

sonus: The Heb. word may mean *noise, shout,* or *multitude.* St Jer. *multitudinis* adopts last. In M.T. prob. read constr.

epulantis : Rather *festa celebrantis,* St Jer.

v. 6. This verse is muddled in M.T. Correct it by v. 12 and 43. 5, with Vulg., LXX, and Pesh.

v. 7. *conturbata est :* Same Heb. vb. as *tristis es*, v. 6: so St Jer. *incurvatur* and *incurvaris*.

propterea, as St Jer., gives the usual meaning of the Heb. There does not seem to be sufficient reason to read *quia* instead, as some moderns.

Hermoniim : See above under Subject.

a : Read *de* with St Jer.

v. 8. *excelsa*—i.e., *high waves :* St Jer. *gurgites*.

v. 9. *canticum ejus*, as all vers. and M.T. שִׁירֹה. Bechtel in *Biblica*, December, 1925, p. 402, changes this to שִׁירָה = *Canta* (see note below).

Apud me : M.T., St Jer. read at end of previous line, *mecum*. Full-stop after *meae*.

v. 10. *Susceptor :* See obs. 18. 3 (*firmamentum*). St Jer. *Petra mea*. Read comma instead of full-stop at end of this line.

et : Omit; not in M.T., St Jer. Also xlii 2, 3 *et* (2).

dum affligit, as LXX. St Jer. *affligente*. M.T. noun.

me : Not in M.T., St Jer. Also xlii 2.

v. 11. *Dum confringuntur*, as LXX, Pesh., Theod., reading vb. רצץ, *crush*. St Jer. read vb. רצה, *Cum me interficerent* (*in ossibus meis*). M.T. noun רֶצַח, *shattering*—but doubtful.

inimici mei : Omit; not in LXX, B, M.T., St Jer.

per singulos dies : Rather *tota die*, St Jer.

Ps. xlii. *v.* 2. *Deus*, as LXX, St Jer. reading אֵל instead of M.T. אֱלֹהֵי.

v. 3. *tabernacula:* poetic plur. St Jer. has sing. Not same word as v. 5 above.

v. 4. *laetificat juventutem meam*, as LXX. M.T. has שִׂמְחַת גִּילִי St Jer. *laetitiae et exultationis meae*. Prob. read with Vulg., LXX, מְשַׂמֵּחַ נְעוּרַי.

Confitebor : M.T., St Jer. prefix conjunct.

Notes

2. The Psalmist in exile thirsts for God as the hind thirsts for water. So should we seek the living waters to which we are invited (Jo. iv 10-14).

3. *appear before God—i.e.*, make the pilgrimage to the central sanctuary as prescribed by the Law (Ex. xxiii 17, xxxiv 23; Deut. xvi 16; 1 K. (Sam.) i 22; Ps. lxxxiii 8; Is. i 12).

5. When again he is privileged to make the pilgrimage, let him bear in mind how much he missed it during his exile.

pour out my soul—in earnest prayer (cp. 1 K. i 15; Lam. ii 19).

in the majestic booth (see obs. above).

6. He still hopes to praise God once more at the Sanctuary.
7. *Hermons.* See above under Subject.
   the little mountain. Variously interpreted: Mt. Sion; a mountain near the source of the Jordan; a mountain called Mis'ar; a peak near Hermon, etc. We have suggested above that it may be Mt. Olivet.
8. Overwhelmed by sadness the Psalmist likens himself to a man sinking under heavy seas. Waves roar out to waves to sweep along. "The Midrash refers these words to the upper waters addressing the lower waters and generally to the rainfall" (Thackeray, *loc. cit.*, p. 74, note)—but this seems unlikely. Many modern commentators suppose that the poet, in the neighbourhood of Mt. Hermon and close to the sources of the Jordan, has before him the series of waterfalls that are to be seen there. But Jonah ii 3, 4 applies the verse to the waters of the sea. If we suppose that the Psalmist is near the spot where the waters of the Jordan rush into the Dead Sea, the verse, besides gaining force, will agree with the itinerary taken by David during his flight from Absalom (2 K. xvii 22).
9. A difficult verse. Perhaps the most satisfactory explanation is that of Agellius, who suggests that the Psalmist is saying what consolations he received in spite of his exile. God sent his mercy—as an angel—to protect him by day (cp. xlii 3); and at night he found relief in singing the hymns he had heard at the Tabernacle.

   Another solution is proposed by Bechtel (*Biblica*, December, 1925, pp. 400-405). He regards the words of this verse, not as spoken by the Psalmist, but as the song of the waves telling the goodness of God. Hearing this praise of the torrent, the Psalmist takes courage: "Therefore, I will say to God, my rock: why hast thou forgotten me?" This interpretation, however, demands correction of the text which is not supported by any version. Moreover we can hardly suppose that God sends his mercy (or kindness), as an angel, to rushing torrents.

11. *bones are crushed*—extreme depression.

Ps. xlii

1. *an impious people*—prob. the rebels under Absalom (2 K. xv 13).
   treacherous and unjust man—prob. Absalom, or perhaps Achitophel (2 K. xv 31).
3. *Send forth,* etc. God's light and truth are represented as angels (cp. v. 9 above). With the whole verse compare 2 K. xv 25.

PSALM XLIII (Heb. 44)

Title

"For the musical director (?): of the sons of Qoraḥ: a maskil." This differs from the title at the head of Ps. xli only in the order of the words.

Subject

The Psalmist recalls God's help given to Israel at the time of the possession of Canaan: it has been handed down by tradition that divine aid, not force of arms, brought about the conquest (vv. 2-4). So now in a present emergency the Psalmist relies not on weapons but on the name of God (vv. 5-9). The subject then seems to change. God has deserted Israel and the nation has suffered complete defeat (vv. 10-17); yet the people have not turned away from God; they know full well that if they were serving a false god, God would find them out; on the contrary they are suffering for his sake! (vv. 18-23). So a passionate appeal is made to him that he would arouse himself on behalf of his oppressed people (vv. 24-27).

Date and Occasion

Almost every conceivable time when Israel was suffering defeat has been suggested for the composition of this Ps. St John Chrysostom thought that it *predicted* the troubles of the Maccabean age (P.G., t. 55, col. 167) (Lesson IV, 4th Sunday of October in the Breviary). Theodoret understands a similar prediction (P.G., t. 80, col. 1177), and Euthymius remarks that "David [*sic*] wrote this Ps. in the person of Mathathias the Machabee" (P.G., t. 128, col. 477).

Bossuet adopted the same opinion (*apud* De Muis, i, p. 357). But are we obliged to have recourse to *prophecy* here? If the Ps. speaks of the troubles of the Maccabean age what is to prevent us from putting its composition at that date? So, many moderns do not hesitate to place it among the latest of the Pss. But others will not allow this. Briggs, rejecting the Maccabean period, refers it to the late Persian period (i, p. 377). Kirkpatrick is inclined to bring it into the time of the Monarchy. He says: "It is impossible to decide with certainty; but the Ps. produces a strong impression that it belongs to the time when Israel had still an independent existence as a nation, and was accustomed to make war upon its enemies. If so, it must be assigned to the period of the Monarchy, for at no time after the Exile, so far as we know, down to the Maccabean period, was Israel in a position to make war" (p. 236). Other commentators, noticing similarity between this Ps. and Ps. lix, and learning from the title of the latter that it commemorates David's campaign against the Ammonites and Syrians, suppose that this Ps. also was written on the same occasion. Thus Delitzsch held that both Pss. referred to an Edomite raid upon Juda during that campaign; and his opinion is followed by Vigouroux, Fillion, and others.

On the other hand, it cannot be denied that the language of the second part of this Ps. (from verse 10) recalls *Lamentations;* and the whole tone of this part suggests an enormous catastrophe, such as the imminent fall of Jerusalem. Here again, however, we must be careful not to suppose too much; for in times of national distress later Hebrew writers easily adopted the language of earlier composers: thus, in the case in point, both Lamentations and this Ps. reflect the language of Deut. xxviii (cp. Deut. xxviii 14, 25, 26, 37, 51, 60, 64, 68).

Is it not probable that the original Ps. ended with v. 9? This first part, concluding with *Sela*, shows Israel rejoicing in victory obtained over some foes (vv. 5-9). It is the spirit of Pss. xix, xx. This part we would assign to the Davidic age: the historical event it celebrates is the victory over the Canaanites, to which David refers in words identical with those that open this Ps. (2 K. vii 22). The second part of

the Ps. may have been written at the time of the capture of Jerusalem, 586 B.C.

VULGATE

2. Deus, auribus nostris audivimus:
patres nostri annuntiaverunt nobis.
Opus, quod operatus es in diebus eorum,
et in diebus antiquis.
3. Manus tua Gentes disperdidit, et plantasti eos:
afflixisti populos, et expulisti eos.
4. Nec enim in gladio suo possederunt terram,
et brachium eorum non salvavit eos:
Sed dextera tua, et brachium tuum, et illuminatio vultus tui:
quoniam complacuisti in eis.
5. Tu es ipse Rex meus et Deus meus:
qui mandas salutes Jacob.
6. In te inimicos nostros ventilabimus cornu:
et in nomine tuo spernemus insurgentes in nobis.
7. Non enim in arcu meo sperabo:
et gladius meus non salvabit me.
8. Salvasti enim nos de affligentibus nos:
et odientes nos confudisti.
9. In Deo laudabimur tota die:
et in nomine tuo confitebimur in saeculum.
10. Nunc autem repulisti et confudisti nos:
et non egredieris, Deus, in virtutibus nostris.
11. Avertisti nos retrorsum post inimicos nostros:
et qui oderunt nos, diripiebant sibi.
12. Dedisti nos tamquam oves escarum:
et in Gentibus dispersisti nos.
13. Vendidisti populum tuum sine pretio:
et non fuit multitudo in commutationibus eorum.
14. Posuisti nos opprobrium vicinis nostris,
subsannationem et derisum his qui sunt in circuitu nostro.
15. Posuisti nos in similitudinem Gentibus:
commotionem capitis in populis.
16. Tota die verecundia mea contra me est,
et confusio faciei meae cooperuit me.

17. A voce exprobrantis, et obloquentis:
a facie inimici, et persequentis.
18. Haec omnia venerunt super nos, nec obliti sumus te:
et inique non egimus in testamento tuo.
19. Et non recessit retro cor nostrum:
et declinasti semitas nostras a via tua:
20. Quoniam humiliasti nos in loco afflictionis,
et cooperuit nos umbra mortis.
21. Si obliti sumus nomen Dei nostri,
et si expandimus manus nostras ad deum alienum:
22. Nonne Deus requiret ista ?
ipse enim novit abscondita cordis.
Quoniam propter te mortificamur tota die:
aestimati sumus sicut oves occisionis.
23. Exsurge, quare obdormis, Domine ?
exsurge, et ne repellas in finem.
24. Quare faciem tuam avertis,
oblivisceris inopiae nostrae, et tribulationis nostrae ?
25. Quoniam humiliata est in pulvere anima nostra:
conglutinatus est in terra venter noster.
26. Exsurge, Domine, adjuva nos:
et redime nos propter nomen tuum.

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2. O God, we have heard with our ears,
Our fathers have told us
The work thou didst work in their days,—
In the days of old.
3. Thy hand did exterminate nations,
And thou didst plant them in:
Thou didst afflict peoples,
And thou didst spread them out.
4. For not by their sword did they possess the land,
Neither did their own arm save them:
But [it was] thy right hand, and thine arm,
And the light of thy face,—for thou wert pleased with them.

5. Thou art he, my king and my God,
Who dost command deliverances for Jacob.

6. By thee shall we push against our adversaries,
   By thy name shall we trample down them that rise up against us.
7. For I trust not in my bow,
   Neither shall my sword save me.
8. For thou hast saved us from our adversaries;
   And hast put to shame them that hate us.
9. In God we boast all day long,
   And we thank thy name for ever. Sela.

10. But now thou hast rejected us and brought us to dishonour,
    And goest not out with our armies.
11. Thou makest us retreat from our adversaries,
    And they that hate us plunder at will.
12. Thou hast given us like sheep to be eaten,
    And hast scattered us among the nations.
13. Thou art selling thy people for no price,
    And there is no profit by their sale.
14. Thou makest us a reproach to our neighbours,
    A mockery and derision to them round about us.
15. Thou makest us a byword among the nations,
    A shaking of the head among the peoples.
16. All day long mine ignominy is before me,
    And the shame of my face doth cover me:
17. Caused by the voice of him that reproacheth and revileth;
    Caused by the face of the enemy and the persecutor.

18. All this is come upon us; yet we have not forgotten thee;
    Neither have we been faithless to thy covenant.
19. Our heart is not turned back,
    And our step has not swerved from thy path.
20. For thou didst crush us in the place of dragons,
    And didst cover us with the shadow of death.

21. If we had forgotten the name of our God,
    And stretched out our hands to a strange god,
22. Would not God find this out ?
    For he knoweth the secrets of the heart !

23. Yet for thy sake we are killed all day long;
We are reckoned as sheep for the slaughter.

24. Arouse thyself! Why sleepest thou, O Lord?
Awake! Reject [us] not for ever!
25. Why hidest thou thy face?
Thou forgettest our affliction and oppression!
26. For our soul is bowed down to the dust:
Our body cleaveth to the ground.
27. Arise, O Yahwè! Help us!
And ransom us for thy name's sake!

Observations

v. 2. *et :* Omit; not in LXX, St Jer., M.T.

v. 3. *Manus tua Gentes disperdidit :* M.T. = St Jer. *Tu manu tua gentes* (*delesti*). Vulg., after LXX and Pesh., does not read אַתָּה, which is certainly clumsy in M.T.; and instead of הוֹרַשְׁתָּ LXX appears to have read הִשְׁמִידָה (ἐξωλόθρευσεν) (cp. xxxvi 38, lxxxii 11, xci 8, cxliv 20), which may have been read also by St Jer. *delesti.*

expulisti : Parall. supports Agellius' suggestion that שלח (Piel) here means *spread out* (cp. 80. 12), as a growing plant; in which case *eos* refers to the Hebrews, as in previous line.

v. 4. *in eis,* as LXX, M.T., against St Jer. *tibi.*

v. 5. *et Deus meus,* as LXX, which seems better than M.T. = St Jer. *Deus* alone.

qui mandas, as LXX, Pesh., reading partic. instead of imv. in M.T. = St Jer. *praecipe.*

v. 6. *ventilabimus cornu :* The Heb. vb. commonly meaning *gore :* here = *push, thrust,* simply.

et, as LXX: not in M.T., St Jer.

spernemus : Rather *conculcabimus,* St Jer.

insurgentes in nos is better than St Jer. *adversarios nostros.*

v. 9. *in* (*nomine*), as St Jer., LXX. Insert prep. in M.T.

v. 10. *confudisti :* not same Heb. vb. as v. 8. Omit *Deus.*

virtutibus : Rather *exercitibus,* St Jer.

v. 11. *inimicos nostros :* In M.T. read מְצָרֵינוּ (cp. v. 6) instead of מְנוֹדֵד, St Jer. *hosti.*

sibi, as LXX, M.T.—translate *at will*—against St Jer. *nos.*

v. 13. *multitudo :* LXX πλήθος; St Jer. *grandis fuit.* Prob. read מִרְבִּית, *profit, interest,* as in Lev. xxv 37. M.T. רִבִּיתָ (Piel) is only found elsewhere: Ju. ix 29, *enlarge* (host); Lam. ii 22, *rear* (children); Ezec. xix 2, *rear* (whelps). Fr. Rickaby's note (*Psalms Made Easy,* p. 31), "' no great gathering at their

bartering,' no competition of buyers when captive Jews were sold for slaves, who, therefore, went cheap—*sine pretio,*" is attractive, but hardly fits in with the Hebrew.

v. 15. *similitudinem :* The Heb. means a *byword.*

v. 18. *te :* Rather *tui,* St Jer.

inique non egimus : Rather *nec mentiti fuimus,* St Jer.

v. 19. *Et :* not in M.T., St Jer. In the next line the negative is prob. to be supposed before *declinasti,* which is generally read as 3rd pers. *our step hath not declined from thy path,* though Quinta reads: *et non declinasti gressus nostros a via tua.* The omission of the neg. is nevertheless peculiar; further, Vulg., LXX., Sym., St Jer., Targ., read plur. *steps,* which ought to have a plur. vb. On the other hand, Vulg., LXX, Targ., Quinta support M.T. with וחט. Is it possible that Vulg. is right as it stands, with the support of Targ. *thou hast turned aside our steps from thy path,* meaning that God has rejected them altogether ?

v. 20. *afflictionis :* LXX κακώσεως = עֳנִי. M.T. has תַּנִּים = *jackals.* St Jer. *draconum* supposes תַּנִּינִים, which is prob. correct, the "dragon" being Egypt, as in lxxiii 14; Ezec. xxix 3, xxxii 2. The Alexandrian Version perhaps paraphrases—"the place of affliction" signifying Egypt (cp. Gen. xli 52).

cooperuit, as LXX: but read 2nd pers. with M.T., Aq., St Jer.

v. 23. *Exsurge* (ter): Three different vbs. in Heb.; so St Jer. has *Consurge, evigila, Surge* (v. 26).

et : Omit; not in M.T., St Jer.

v. 24. *inopiae :* Rather *afflictionis.*

v. 25. *humiliata est :* not same Heb. vb. as v. 20. Here St Jer. *incurvata est.*

v. 26. *Domine,* as LXX: not in St Jer., M.T.

nomen tuum, as LXX = שִׁמְךָ. M.T. has different word, viz., חַסְדֶּךָ = St Jer. *misericordiam tuam.*

Notes

2. *our fathers have told us.* Old Testament tradition, in accordance with Ex. x 2, xii 26, xiii 8; Deut. vi 20; Ju. vi 13.

3. *plant them*—the Chosen People, like a vine on new soil (cp. Ex. xv 17; Ps. lxxix 8 ff.).

spread them out. See obs. above.

4. *not by their sword.* Cp. Jos. xxiv. 12.

thy right hand. Cp. Ex. xv 6, 12.

the light of thy face—i.e., God's encouraging smile (see note on iv 7).

5. *my king.* Yahwè was the real king of the Jewish theocracy in spite of the monarchy (cp. 1 K. xii 12).

12. *scattered us among the nations.* Cp. Lev. xxvi 33; Deut. xxviii 25; Joel iii 2; Ezec. xxxvi 19.
13. Cp. Ju. ii 14; Joel iii 5-8.
14. *our neighbours*—the Ammonites, Moabites, Philistines, etc.
17. The *shame* (v. 16) is caused by the taunting words ("voice") and gleeful looks ("face") of the victorious foe.
18. *All this*—the curses described in Deut. xxviii. These curses were, however, conditional upon the breaking of the Mosaic Covenant: yet the Psalmist is not conscious that Israel has broken the Covenant. (This rather tells against the time of the Babylonian Captivity as the date of the second part of this Ps., for the writers of that time—notably Jeremiah—insist on the fact that the disaster was brought about by Israel's unfaithfulness to the Law.)
19. *our step*, etc. See obs. above.
20. The connection between this and the previous verse is difficult. The "place of dragons" is probably Egypt (see obs. above). Is the meaning that the memory of the Egyptian bondage kept us from falling away from thy Law?
23. Quoted by St Paul (Rom. viii 36) to encourage the Roman Christians during their persecutions for the love of Christ.
26. *soul . . . body—i.e.*, our whole being.

PSALM XLIV (Heb. 45)

Title

"For the musical director (?): over the second choir (? see p. 19): of the sons of Qorah: a maskil: a song of the Beloved." The last word of this title in the Massoretic Text is generally regarded as an abstract noun in the feminine plural (of intensity); hence the modern rendering: "A Song of Love(s)." Against this, the LXX, Symmachus, Vulgate ("pro dilecto"), and St Jerome ("canticum amantissimi") all regard it as a concrete masculine noun (or adjective). In his *Letter to Principia*, St Jerome says that the word has the same significance as Jedida, the name given to Solomon by Nathan (2 K. xii 25; P.L., t. 22, col. 624).

In times later than the date of this Ps. the title " The Beloved " was given to the Messiah. It is found frequently in the *Ascension of Isaiah*, in the pre-Christian parts of the book. St Matthew (xii 18) uses it in his quotation from Is. xlii 1; and it is the title of our Lord in Mk. i 11, ix 6; Ephes. i 6. As the Jews certainly regarded this Ps. as Messianic (see below), we are of opinion that the writer of this title (at what date we cannot tell) meant it to refer to the Messiah, and that the LXX, Vulg., Sym., and St Jerome have given the correct interpretation.

Subject

" The poem is a marriage ode delivered on the occasion of the wedding of a king. Apart from the introduction (v. 2) and the conclusion (vv. 17-18a) it has two equal parts, the first of which is dedicated to the king, and the second to the queen. The actual wedding ceremony is the setting for the expression of the poet's thoughts: he follows the procession of the bridegroom to the house of the bride, assists at the meeting of the two groups and at their return to the royal palace, and expresses in order the sentiments which the magnificent spectacle suggests to him " (Podechard in *R. B.*, 1923, p. 28).

But though the occasion of this Ps. may have been the nuptials of a Hebrew king, the Holy Spirit, the inspiring Author of the poem, has taught Jewish and Catholic commentators that it has a far deeper significance—viz., the espousals between the Messiah and his people—the Church. The Targum treats the Ps. as strictly Messianic. St John Chrysostom could say that on this point Jews and Gentiles were agreed (P.G., t. 55, col. 183). The Angelic Doctor sums up the teaching of the Fathers, when he remarks: " Est ergo materia hujus psalmi de quibusdam sponsalibus Christi et Ecclesiae, quae quidem primo initiata fuerint quando Filius Dei univit sibi naturam humanam in utero virginali " (*In David., ad loc.*). The basis of this interpretation is found in the Epistle to the Hebrews (i 8) where vv. 7, 8 of this Ps. are addressed by God the Father to his Son.

Indeed, though the writer of the Ps. may have taken the occasion of a royal marriage in Palestine for the composition

of his poem, it seems that his thoughts were far deeper, for his King is above ordinary mortals (v. 3); he is actually God (vv. 7, 8)—cp. the Messianic passage in Is. ix 6; his throne is for ever (v. 7), and his rule is over the whole earth (vv. 17, 18).

Modern criticism sees nothing more than a secular love-song in this inspired poem. Cheyne is an exception, for he does not hesitate to say that we have here " a really Messianic Psalm " (i, p. 198).

Occasion

Probably the marriage of Solomon with the daughter of Pharaoh furnished the occasion for this Ps. We cannot, however, decide with certainty. The " sure method " of internal evidence does not give encouraging results. Briggs thinks that Jehu is the king; Delitzsch says Joram; Duhm argues for Aristobulus I. Achab, Jeroboam II, Alexander the Syrian, and Persian monarchs have all found supporters !

Application

When reciting the Ps. we direct our thoughts to Christ and his spouse—the Church. He is the Bridegroom; his Precursor is " the friend of the Bridegroom " who joyfully hears the approach of the Bridegroom (Jo. iii 29); his Apostles are " the children of the Bridegroom " (Mtt. ix 15); the Sacrament of Matrimony is a sign of the union between him and his Church (Ephes. v 25-32).

But on the feasts of our Lady, the Church employs the Ps. at Matins, applying vv. 10-16 to her as the Spouse of the Holy Ghost and the Queen of Heaven.

Vulgate

2. Eructavit cor meum verbum bonum:
dico ego opera mea Regi.
Lingua mea calamus scribae,
velociter scribentis.
3. Speciosus forma prae filiis hominum,
diffusa est gratia in labiis tuis:
propterea benedixit te Deus in aeternum.
4. Accingere gladio tuo super femur tuum,
potentissime.

5. Specie tua et pulchritudine tua
intende, prospere procede, et regna.
Propter veritatem, et mansuetudinem, et justitiam:
et deducet te mirabiliter dextera tua.
6. Sagittae tuae acutae, populi sub te cadent,
in corda inimicorum Regis.
7. Sedes tua, Deus, in saeculum saeculi:
virga directionis virga regni tui.
8. Dilexisti justitiam, et odisti iniquitatem:
propterea unxit te Deus, Deus tuus,
oleo laetitiae prae consortibus tuis.
9. Myrrha, et gutta, et casia a vestimentis tuis,
a domibus eburneis:
10. ex quibus delectaverunt te filiae regum in honore tuo.
Astitit regina a dextris tuis in vestitu deaurato:
circumdata varietate.
11. Audi, filia, et vide, et inclina aurem tuam:
et obliviscere populum tuum, et domum patris tui.
12. Et concupiscet Rex decorem tuum:
quoniam ipse est Dominus Deus tuus,
et adorabunt eum.
13. Et filiae Tyri in muneribus
vultum tuum deprecabuntur:
omnes divites plebis.
14. Omnis gloria ejus filiae Regis ab intus,
15. in fimbriis aureis circumamicta varietatibus.
Adducèntur Regi virgines post eam:
proximae ejus afferentur tibi.
16. Afferentur in laetitia et exsultatione:
adducentur in templum Regis.
17. Pro patribus tuis nati sunt tibi filii:
constitues eos principes super omnem terram.
18. Memores erunt nominis tui:
in omni generatione et generationem.
Propterea populi confitebuntur tibi in aeternum:
et in saeculum saeculi.

---

2. My heart throbs forth a good word:
I speak my lay concerning a king:
My tongue is the pen of a rapid writer.

3. Fairer in beauty than the sons of man art thou:
Grace is poured out on thy lips;
Therefore God hath blessed thee for ever.

4. Gird thy sword on thy thigh, O mighty one!
In thy majesty and splendour prosperously ride on
5. For the cause of truth and meekness and justice.

And thy right hand shall teach thee wonderful things.
6. Thine arrows are sharp—people fall beneath thee—
In the heart of the king's enemies.

7. Thy throne, O God, is for ever and ever:
The sceptre of thy kingdom is a sceptre of uprightness,
8. [For] thou lovest justice and hatest iniquity.

Therefore, O God, thy God hath anointed thee
With oil of gladness more than thy fellows:
9. On thy robes are myrrh, aloes and cassia.

From ivory palaces stringed instruments gladden thee:
10. King's daughters come to meet thee (?):
The queen standeth at thy right hand in gold of Ophir.

11. Hearken, O daughter, and see, and incline thine ear,
And forget thy people, and thy father's house;
12. For the king desireth thy beauty:
Because he is thy Lord do thou worship him.

13. And the daughters of Tyre [shall come] with gifts:
The richest people shall court thy favour.
14. All the glory of the king's daughter is within:
Inwrought with gold is her raiment of variegated fabric.

15. Virgins in her train are led to the king:
Her friends are brought unto thee:
16. With gladness and joy they are led along:
They are brought into the king's palace.

17. In place of thy fathers shall be thy sons:
Thou shalt make them princes in all the earth.
18. They shall remember thy name throughout all generations:
Therefore peoples shall praise thee for ever and ever.

Observations

v. 2. *Eructavit :* The Heb. word is only here: B.D.B. "astir." In Aram. it is used of *moving the lips* and *boiling*. The meaning here seems *throb*.

opera : Prob. read מַעֲשַׂי (Buhl).

regi : The prep. ל may mean *unto* or *concerning*. The latter is preferable here.

v. 3. *Speciosus forma :* Vulg., LXX., Pesh., Aq., Quinta, St Jer. *Decore pulchrior* seem to read יָפִי יָפִיתָ. M.T יָפְיְפִיתָ is admittedly corrupt.

v. 4. *tuum*, as LXX. No suffix in M.T., St Jer.

v. 5. *intende*, as LXX = הַדְרֵךְ. M.T., as St Jer., repeats the noun preceding (*decore tuo*), which is very improbable. While LXX, Vulg., may be correct (in sense "bend the bow," cp. obs. vii 13), it is more likely that we have dittography. So omit.

et regna, as LXX, is not in M.T., St Jer.

et (4), as LXX, Targ. The waw has become a maqqeph in M.T. After the line read full-stop, and begin new stanza with *et deducet*. Each stanza has three lines, until v. 11, where the queen is addressed, and a change to four lines is made.

deducet is one meaning of נָהָה Hiph., but here read *docebit* with St Jer.

mirabiliter is plur. noun in Heb. Hence St Jer. *terribilia*.

v. 7. *Sedes :* Rather *Thronus*, St Jer.

Deus : All the versions and Ep. to Hebrews i 8 regard אֱלֹהִים here as vocative; this is the natural meaning, and is supported by the 2nd pers. in vv. 5, 6, 8. All renderings such as "thy throne is divine," "thy throne is God," "thy throne is God's (throne)" are evasions. Absolutely unsupported is the more modern suggestion that the original had יְהֹוָה, which was mistaken for the divine name יהוה and then changed into אֱלֹהִים (Podechard in *R. B.*, 1923, p. 33). The Heb. would be feeble and demand a further word—*e.g.*, נָכוֹן (2 Sam. vii 16). It would be better to let the text stand and appeal to ancient ruler-worship, such as was practised by the Pharaohs. More than three centuries ago, Agellius considered these subterfuges, and wrote: "Sed sine stomacho ejusmodi expositiones distortae et extortae, et a simplice veritate alienae, nec audiri nec refelli possunt; quas non ratio aut loquendi consuetudo commendat, sed perfidia sola comminiscitur et perfidis credibiles facit" (*Com. in Ps.*, p. 205). Similarly we regard אֱלֹהִים in v. 8 as vocative (cp. 43. 4*b*). St Augustine rightly translates: "O tu Deus, unxit te Deus tuus" (P.L., t. 36, col. 505).

virga directionis : Rather *sceptrum aequitatis* (St Jer.).

v. 8. *consortibus :* With the vers. read plur. against M.T. sing.

v. 9. Join this first line to previous stanza. See on v. 5. above.

et (2), as LXX, St Jer. Not in M.T.

a vestimentis tuis, as LXX (*a* = *ἀπὸ*), Sym. has prep. *εἰς*; and St Jer. *in cunctis vestimentis tuis.* M.T. has no prep. and reads כָּל־. Read either עַל or ב or בְּכָל־.

a domibus begins a new stanza.

v. 10. *ex quibus* = *ἐξ ὧν* = St Jer. *quibus* = M.T. מִנִּי. But moderns are almost certainly right in regarding this as מְנִים—*e.g.*, *stringed instruments* (cp. 150. 4 and Ecclus. xxxix 15, Vulg. 20).

in honore tuo, as LXX, St Jer. = בִּיקָרֵךְ instead of M.T. בְּיִקְרוֹתָיִךְ, *among thy precious ones.* Neither of these seem satisfactory and probably Budde and Podechard (see *R.B. loc. cit.*, p. 34) are right in correcting to לִקְרָאתֵךְ, *come to meet thee* (cp. Mtt. xxv 1, 6; also 1 K. xviii 6).

in vestitu deaurato circumdata varietate.: So LXX *ἐν ἱματισμῷ διαχρύσῳ περιβεβλημένη.* The last two words have no equivalent in M.T., St Jer. While M.T. has *in gold of Ophir,* St Jer. gives *in diademate aureo,* reading פְּאֵר instead of אוֹפִיר, but the latter is supported by Aq. and Theod. The LXX may have read אֶפֶר (cp. 3 K. xx 38, 41).

v. 11. Here begins the address to the queen.

v. 12. *Et* is best translated *For.* LXX *ὅτι* = prob. כִּי.

concupiscet : In M.T. read יִתְאַוֶּה instead of apoc. form יְתַאֵו : the final ה has been lost owing to next word beginning with ה.

Deus : Omit; not in LXX (except R), M.T., St Jer.

et may be omitted in translation.

adorabunt : Read *adora* with M.T., St. Jer.

v. 13. *filiae :* M.T., St Jer., Aq., Sym. have sing.

Tyri is better than St Jer. *fortissimi,* reading צוּר (?).

vultum : St Jer. *faciem* may be translated *favour.*

omnes : Omit; not in M.T., LXX, St Jer.

v. 14. *gloria ejus,* as LXX B, apparently reading noun with suffix —viz., כְּבוֹדָהּ. St Jer. also read noun, but without suffix *gloria* = כְּבוֹד, as LXX א$^{c, a}$, A, T. M.T. has adj. St Jer. gives best rendering. Podechard (*R. B.*, p. 36) attaches to preceding line and gives meaning *costly things* (cp. Ju. xviii 21): " Les plus riches peuples, [avec] tous objets précieux"; but this is doubtful.

ab intus : St Jer. *intrinsecus.* So M.T., but the sense is not apparent. The word means *inside* (the house); but in the poem the queen is not inside the palace. Does it mean that the rich gifts (v. 13) that are " the glory " of the queen are displayed within the palace—gifts chiefly of rich clothing (14b) for the bridal-equipment ? The modern suggestion is to change פְּנִימָה into פְּנִינִים = *corals,* but this is very uncertain.

v. 15. *in fimbriis :* Prob. read with LXX prep. ב instead of מ in M.T. The Heb. noun is used of *woven settings* for gems. Here prob. it refers to golden thread woven into the dress. St Jer. *fasciis.*

circumamicta as LXX. St Jer. also reads vb. *vestita est—i.e.,* לָבְשָׁה or partic. לְבוּשָׁה; but M.T. noun לְבוּשָׁה seems best.

varietatibus : As Vulg., so LXX, Aq., Sym. read this word at end of this line. M.T., St Jer. begin a new verse: St Jer. *In scutulatis—i.e.,* robes made of diamond-shaped fabrics woven in checks. Follow division of Vulg., LXX, etc.

Adducentur as LXX. M.T. = St Jer. *ducetur,* but parall., and v. 16 support LXX., Vulg.

proximae : Divide lines as Vulg., LXX, St Jer. M.T. spoils parall.

tibi : לָךְ (pausal) must refer to the king (cp. v. 16); but 2 Heb. MSS. have לָהּ, *to her* (the queen). St Jer. has *illuc.*

v. 16. *Afferentur* is not same Heb. vb. as in 15c, but is same as *Adducentur* 15b; and *adducentur* in 16b should be *afferentur,* 15c.

laetitia : Read sing. in M.T., St Jer. instead of plur.

templum : See Ps. v *sub* Authorship. St Jer. *thalamum.*

v. 17. The vocalisation of the suffixes in this and the following verse shows that the poet is now addressing the king.

nati sunt : Rather *erunt,* St Jer.

tibi in Heb. is suffix to *filii.*

v. 18. *Memores erunt* as LXX is correct against M.T. reading 1st pers. as St Jer. *Recordabor.*

generationem : Omit terminal *m.*

in aeternum et in saeculum saeculi : Rather St Jer. *in saeculum et in aeternum.* We can translate *for ever and ever* (cp. v. 7 above, where M.T. omits prefix ל, as in 48. 15).

Notes

It will be better to give a double set of notes to this Ps.: the first explaining it as a marriage ode, the second (in italics) explaining its fuller significance as a Messianic Ps.

2. The Psalmist feels the impulse of inspiration. Commenting on the verse St Thomas gives the Scholastic doctrine on inspiration: " Et ideo principalis auctor hujus psalmi est Spiritus Sanctus. 2 K. xxiii (2) ' Spiritus Domini locutus est per me '—quasi per instrumentum " (*In David.,* p. 55); and he quotes 2 Pet. i 21.

The *pen* may have been of iron (cp. Jer. xvii 1; Job xix 24) in which case it would seem that the Ps. was written

on some hard material, clay or wax: but reed-pens with ink were employed at an early date for rapid writing (Jer. xxxvi 18; see *R. B.*, 1923, p. 30).

The scribe or recorder goes back at least to Davidic times (2 K. viii 17). Esdras was "a ready scribe" (Esd. vii 6).

3. This verse might be spoken hyperbolically of some Jewish king about to be married, but the Psalmist seems to have before his mind the ideal King—the Messiah.

So the Son of Man was more beautiful than any mere man. His speech was full of grace. The people in the synagogue of Nazareth "wondered at the words of grace which proceeded from his mouth" (Lk. iv 22): *the officers sent to arrest him were so entranced by his works that they neglected to apprehend him, and, returning to their masters, said: "Never did man speak like this man"* (Jo. vii 46).

The King is blessed by God for ever. Agellius remarks: "Puto autem non inveniri in sacris litteris quemquam benedictum in aeternum nisi Deum ac domum David, hoc est semen David;" and after quoting Pss. lxxi 17, lxxxviii 53; 1 Par. xvii 27, he continues: "Si ergo nonnisi Deus et domus David in aeternum benedicitur, consequens est, ut cum ex semine David sit Christus, idemque Deus, merito benedictus sit in aeternum. Itaque Apostolus cum utriusque in Christo naturae mentionem fecisset, illico subjunxit benedictionem in aeternum: Quorum patres, inquit, ex quibus est Christus secundum carnem, qui est super omnia Deus benedictus in saecula. Amen. (*Rom. ix* 5.)

4. The king is a warrior who fights in the cause of truth and right.

The Messianic King is also a warrior: "And I saw: and behold a white horse. And he that sat on him had a bow: and there was a crown given him. And he went forth conquering that he might conquer" (*Apoc. vi* 2). *The Psalmist pictures him going forth in majesty and splendour: the prophet Isaiah sees him wounded and bruised, without sightliness or splendour* (*Is. liii*): *yet the victory is his* (*v.* 6). *Both Psalmist and Prophet give him the title "Mighty One"* (*Is. ix* 6).

5. The right hand holds the arrow on the bowstring: hence

this line is parallel to 6a. The battle is swift and the enemies quickly fall. *For Messianic sense see Apoc. vi* 2.

7. *" Hic versus divinitatem adeo praedicat ut nullum aliter exponendi locum relinquat "* (Agellius). *The author of the Epistle to the Hebrews* (*i* 8) *quotes vv.* 7-8 *as words of God the Father to the Son, and as proof of Christ's divinity. So Gabriel told Mary that her son " shall possess the ' throne ' of David his father " ; that he should " reign in the house of Jacob ' for ever ' " ; that his Kingdom should have " no end "* (*Lk. i* 32, 33).

8. *oil of gladness.* Cp. Is. lxi 3. " It refers not to oil of consecration nor the unction of royalty, but to the perfume used at feasts: cp. Ps. xxii 5; Mtt. vi 17, xxvi 7; Lk. vii 46 " (Podechard in *R. B.*, 1923, p. 33).

" God has anointed [*his Son*] *with the oil of gladness, an oil of coronation that will bring more gladness than it usually brings to kings anointed "* (Boylan, *Epistle to Hebrews* on i 8). *So the angel told the shepherds that he was Christus Dominus* (*Lk. ii* 11) : *Simeon waited to see the Anointed of the Lord* (*Lk. ii* 26) : *Christ declared that he was anointed by God, quoting Is. lxi* 1, *a passage that speaks of one who will give " oil of gladness " instead of mourning* (*v.* 3) ; *of one who greatly rejoices clothed by God with garments of salvation and a robe of justice " as a bridegroom decked with a crown and as a bride adorned with her jewels "* (*v.* 10) (*Lk. iv* 18; *cp. also Acts ii* 36, *x* 38).

9. *ivory palaces.* Cp. 3 K. xxii 39; Amos iii 15. " Up to this point the poet expresses the thoughts suggested by the sight of the procession of the bridegroom. The procession now arrives at the palace where the bride waits surrounded by her companions while music is played in her honour. The music is heard outside as this verse indicates " (Podechard, *loc. cit.*, p. 34).

10. The " king's daughters " are the virgin companions of the royal bride (cp. Mtt. xxv 1, 6).

For the Messianic sense we may simply refer to the Parable in Mtt. xxv 1 *ff.*

gold of Ophir. The best gold (cp. Is. xiii 12; Job xxviii 16; 1 Par. xxix 4). " The bride takes her place on the

right of the bridegroom; the two groups come together and form the procession to the house of the bridegroom (vv. 15, 16) which constitutes the chief ceremony of the wedding" (Podechard, *loc. cit.*, p. 35).

The Spouse of Christ the Bridegroom is, of course, the Church. But there is another, the most glorious member of the Church, the Bridegroom's Queen and Mother. So St Thomas writes: "Et potest exponi totum hoc de Beata Virgini quae regina et mater regis est, quae adstat super omnes choros in vestitu deaurato, id est, deaurata divinitate; non quod sit Deus, sed quia est mater Dei" (*In David., ad loc.*).

11. The Psalmist now addresses the Queen. She is invited to gaze round at the magnificent spectacle of her wonderful espousals, and because of the love of the King for her, to forget those whom she has left and worship her Lord.

The Queen is the Church made up of Jews and Gentiles. The former are to forget the old dispensation with its Temple and synagogues; the latter are to forget their heathen antecedents (*cp. Ps. xxi* 28).

13. Though she is asked to forget her own people, yet the richest people of the earth—the Tyrians—will court her favour with luxury.

The richest Gentile nations shall offer their wealth to the Church (*cp. Pss. xxi* 30, *lxxi* 10, 11).

14. See obs. above. *In the Messianic sense we may interpret it of the beauty of the Church and her splendour seen only from within and not observed by those outside.*

15. This scene is described in the parable, Mtt. xxv 10. *So the Church from the days of Christ* (*Mtt. xix* 12) *and St Paul* (*1 Cor. vii* 25 *ff.*) *up to the present day has always invited and attracted virgins in order to bring them with joy and gladness to follow the Lamb whithersoever he goeth* (*Apoc. xiv* 4). St Thomas adds a further comment: "*Vel, post Beatam Virginem; quia ad Christum ejus virgines adducentur ad servandam castitatem et ad exercitium aliarum virtutum*" (*In David., ad loc.*).

17. The Psalmist now addresses the King (see obs. above). *Instead of the patriarchs and the kings of the House of David from whom came Christ according to the flesh, there*

shall be the sons of the Bridegroom (Mtt. ix 15)—the Apostles and their successors—princes of the Church in every nation of the earth and in every generation "even to the consummation of the world" (Mtt. xxviii 20). They are "princes" because they rule over the people of Christ. Through them the memory of the name of Christ shall be perpetuated in every place and age from the rising of the sun to its going down, through the one great memorial Sacrifice, by means of which unceasing praise shall be made to Christ by the peoples of the world.

PSALM XLV (Heb. 46)

Title

"For the musical director (?): of the sons of Qoraḥ: for maidens' voices: a song."

Subject

The theme is not easily determined. A strictly literal interpretation suggests that a severe earthquake has happened in Gentile lands (vv. 3, 4, 7, 9); but Sion has escaped the visitation because God dwells there (vv. 5, 6) as the sure refuge for his people (vv. 2, 8, 12). On the other hand, the earthquake may be merely figurative of the overthrow of Gentile power followed by a world-peace (vv. 9-12); in which case the Ps. has Messianic significance.

Occasion and Date

The reign of Josiah, the peace celebrations in Jerusalem in the reign of Josaphat (2 Par. xx 19 mentions the sons of Qoraḥ on that occasion), the defeat of Sennacherib's army under the very walls of Sion (Is. xxxvii; 4 K. xix) have each been suggested, but with arguments that carry little conviction. The third of these suggestions deserves the best attention, especially in view of the parallelism between this Ps. and Is. viii 6-10 (see note on v. 5 below). From the same verse it would appear that the Ps. was connected with the Feast of Tabernacles; but it is difficult to decide whether the Ps. was originally written for this Feast. The fact that the

refrain (vv. 8, 12) seems to have been omitted after v. 4 suggests that the Ps. has suffered manipulation especially in v. 5.

VULGATE

2. Deus noster refugium, et virtus:
adjutor in tribulationibus, quae invenerunt nos nimis.
3. Propterea non timebimus dum turbabitur terra:
et transferentur montes in cor maris.
4. Sonuerunt, et turbatae sunt aquae eorum:
conturbati sunt montes in fortitudine ejus.
5. Fluminis impetus laetificat civitatem Dei:
sanctificavit tabernaculum suum Altissimus.
6. Deus in medio ejus, non commovebitur:
adjuvabit eam Deus mane diluculo.
7. Conturbatae sunt Gentes, et inclinata sunt regna:
dedit vocem suam, mota est terra.
8. Dominus virtutum nobiscum:
susceptor noster Deus Jacob.
9. Venite, et videte opera Domini,
quae posuit prodigia super terram:
10. auferens bella usque ad finem terrae.
Arcum conteret, et confringet arma:
et scuta comburet igni.
11. Vacate, et videte quoniam ego sum Deus:
exaltabor in Gentibus, et exaltabor in terra.
12. Dominus virtutum nobiscum:
susceptor noster Deus Jacob.

2. Our God is a refuge and strength:
A help proven indeed in adversities.
3. Therefore we will not fear though the earth may shake,
And mountains be changed into the heart of the seas;
4. Whose waters roar and foam:
Mountains tremble at the swelling thereof. Sela.

5. There is a river whose streams gladden God's city:
The Most High doth sanctify his tabernacle[s].
6. God is in her midst; she shall not be shaken:
God shall help her at the approach of morn.

7. Nations were in commotion, kingdoms shook:
He gave forth his voice, the earth melted.
8. Yahwè of hosts is with us:
Our high retreat is Jacob's God. Sela.

9. Come, behold the works of Yahwè,
Who hath put astonishing things on the earth.
10. He maketh wars to cease unto the end of the earth:
The bow he breaketh, and the spear he cutteth in sunder;
The round-shields he burneth in the fire.
11. Forbear, and recognise that I am God:
I will be exalted among the nations, exalted over the earth.
12. Yahwè of hosts is with us:
Our high retreat is Jacob's God. Sela.

Observations

v. 2. *noster* is better with *Deus* as Vulg., LXX, than with following, as St Jer. *Deus nostra spes*, Heb, לָנוּ. *Refugium* is better than *spes* (see obs. 14. 6); but *fortitudo* (St Jer.) is perhaps better than *virtus*.

adjutor : Rather *auxilium*, St. Jer.

quae invenerunt nos, as LXX prob. reading partic. plur. fem. St Jer. *inventus es* also supposes נמצאת. But M.T. נִמְצָא is prob. best, and may be read either as partic. in sense *proven*, or 3rd pers. sing. masc. perf.

v. 3. *dum turbabitur*, as LXX and Theod.—*i.e.*, בְּמוֹט, cp. v. 6 and 60. 4 (with LXX). In M.T., St Jer. (*cum fuerit translata terra et concussi montes in corde maris*) it would appear that the vbs. בְּהָמִיר and בְמוֹט have been transposed.

v. 4. *turbatae sunt* is not same vb. as v. 3. St Jer. graphically: *sonantibus et intumescentibus gurgitibus ejus*. M.T. omits *et.* Read *ejus* with St Jer. instead of Vulg. *eorum.*

fortitudine : LXX κραταιότητι; St Jer. *potentia* prob. reading גְּאוֹן (used of *swelling* of waves in Jer. xii 5; Job xxxviii 11) instead of M.T. גַּאֲוָה, *pride.*

v. 5. *impetus* refers to the *streams* (St Jer. *divisiones*) of the river. It should be plur., hence vb. *laetificant* (St Jer.).

sanctificavit, as LXX = קִדֵּשׁ prob. correct against M.T. קָדֹשׁ. St Jer. *sanctum* (*tabernaculum Altissimi*) read קָדוֹשׁ. Sym. τὸ ἅγιον = קֹדֶשׁ.

tabernaculum suum, as LXX correctly reading מִשְׁכָּנוֹ instead of M.T. מִשְׁכְּנֵי. But perhaps read plur. suffix.

v. 5. *Altissimus*, as LXX, subj. of vb. is correct against M.T. St Jer. *Altissimi.*

v. 6. *commovebitur :* See v. 3 = *turbabitur.*

mane diluculo : Heb. lit. *at the dawn of morning.* St Jer. *in ipso ortu matutino.* LXX B has τῷ προσώπῳ, whence Old Latin: "adjuvabit eam Deus *vultu suo,*" as in Office of our Lady: due to corruption of τὸ πρὸς πρωὶ πρωί, LXX B^b, $א^{c,a}$, A, T (see *Verbum Domini*, i, pp. 357-60).

v. 7. *Conturbatae* is not same Heb. vb. as *conturbati*, v. 4 above.

et : Omit; not in M.T., LXX, St Jer.

inclinata sunt, as LXX, prob. reading vb. נָטָה, *incline.* M.T. has vb. מוּט as in vv. 3, 6: so St Jer. *concussa sunt.* Possibly here as in v. 3 LXX and Vulg. have vbs. in inverse order compared with M.T., St Jer. Thus *mota est* = LXX ἐσαλεύθη, which translates מוּט in v. 6. For second vb. M.T. has מוּג, *melt :* but St Jer. *prostrata est*, which conceivably points to vb. נָטָה.

v. 8. *virtutum :* Rather *exercituum*, St Jer.: or as Heb. *Sabaoth* as in *Sanctus* at Mass.

susceptor : See obs. 18. 3. The LXX avoids too material a figure.

v. 9. *et :* Not in M.T., LXX B; but read by St Jer. and LXX, $א^{c,a}$, A, R, T.

quae : Rather *qui* referring to Yahwè; or, with St Jer., *quantas.*

prodigia : The Heb. word means (1) *desolation*, (2) *appalment* or *marvel.* St Jer. *solitudines* adopts (1); LXX, Pesh. and Vulg. adopt (2).

v. 10. *conteret :* Rather *confringet*, St Jer.; and for *confringet* read *concidet*, St Jer.

arma : Read *hastam*, St. Jer.

et : Omit; not in M.T., St Jer.

scuta = LXX θυρεοὺς = Targ.—*i.e.*, עֲגִילוֹת, Aram. *round-shields.* M.T. עֲגָלוֹת, *carts* = St Jer. *plaustra.* Some say word means *army-wagons ;* but context demands a weapon.

v. 11. *et* (2), as St Jer. and LXX R. But M.T., LXX omit.

Notes

3. "The poet had probably witnessed such an earthquake, and seen portions of Mt. Carmel falling into the Mediterranean Sea" (Briggs).
4. Many commentators are of opinion that the refrain of verses 8 and 12 below originally came after this verse also.
5. In contrast with the raging and foaming waves of the ocean is the gentle river of God's city. A difficulty, however, arises, since there was certainly no river of

importance in Jerusalem. Some commentators explain the verse as referring to the watercourses constructed by Ezechias (4 K. xx 20); others refer it metaphorically to blessings bestowed on God's city (cp. Is. xxxiii 21; Ez. xlvii). A recent expositor interprets the River as the Euphrates (Gen. xv 18), the symbol of the Assyrian power (Is. viii 7), and explains "he (*i.e.*, the River) hath hallowed the dwellings of the Most High" in the sense that "the Assyrian invader has been compelled to respect the sanctity of the Holy City" (Emery Barnes in *Journal of Theol. Studies*, January, 1919, p. 180). We might interpret as follows. The streams are those of the intermittent spring of Siloam whose waters were solemnly drawn and poured out on the altar during the gladsome Feast of Tabernacles. Hence the line that follows: "The Most High doth sanctify his *tabernacle*(*s*)." The passage has a parallel in Is. viii 6-10, where notice the complete security of Juda is owing to the presence of God (cp. "For God is with us" in Is. viii 8, 10, with vv. 6, 8, 12 of the Ps.; and recall Jo. vii 37, 38). But the most satisfactory explanation is that the Psalmist has in mind the Messianic or End-time. The physical upheaval (vv. 3, 4) and the distress of nations (v. 7) point to End-time: the cessation of wars (v. 10) points to Messianic peace. Consequently the "river" (v. 5) denotes the vivifying waters of Messianic times (cp. Is. xxxiii 20, 21; Ez. xlvii 9; Joel iii 18; Apoc. xxii 1; also Aggeus ii 7, 8). Thus this Ps., like xliv and xlvi, has Messianic significance.

6. *at the approach of morn.* Possibly a reference to the slaying of Sennacherib's army (Is. xxxvii 36); or the expression may mean that God will very shortly and certainly always help the City.
8. *Yahwè of hosts.* See note on xxiii 10, and cp. Is. viii 13.
9. *astonishing things* or "desolations" due to the overthrow of hostile forces (cp. Is. xiii 19, 20).
10. *wars*, perhaps in the concrete sense of forces or battalions (see *J. Th. S., loc. cit.*, p. 178).
12. *high retreat.* This figure is understood when we remember that the best protection in ancient warfare was a fairly inaccessible high position.

PSALM XLVI (Heb. 47)

Title

"For the musical director (?): of the sons of Qoraḥ: a psalm."

Subject

The Psalmist looks forward to the Messianic age when all the nations of the earth shall give praise to the God who chose out Israel (vv. 2-5). Enthroned with jubilation and acknowledged as Lord of the world and King of all nations he shall receive homage from Jews and Gentiles united in one worship (vv. 6-10). The Ps. is obviously suitable for Lauds. It is assigned the first place at Lauds on Monday. The sixth verse makes the Ps. a fitting one for Ascension Day.

Occasion

Father Lagrange remarks with apt precision: "No historical occasion. The Ps., as the Fathers saw, is a sublime presentiment of the future" (*R. B.*, 1905, p. 196). Lack of evidence forbids any decision as to date.

Vulgate

2. Omnes Gentes, plaudite manibus:
jubilate Deo in voce exsultationis.
3. Quoniam Dominus excelsus, terribilis:
Rex magnus super omnem terram.
4. Subjecit populos nobis:
et Gentes sub pedibus nostris.
5. Elegit nobis haereditatem suam:
speciem Jacob, quam dilexit.
6. Ascendit Deus in jubilo:
et Dominus in voce tubae.
7. Psallite Deo nostro, psallite:
psallite Regi nostro, psallite.
8. Quoniam Rex omnis terrae Deus:
psallite sapienter.
9. Regnabit Deus super Gentes:
Deus sedet super sedem sanctam suam.
10. Principes populorum congregati sunt cum Deo Abraham:
quoniam dii fortes terrae vehementer elevati sunt.

2. O all ye peoples clap your hands;
Shout triumphantly unto God with a voice of jubilation.
3. For Yahwè, the Most High, is terrible—
A great King over all the earth.
4. He maketh peoples subject under us,
And nations under our feet.
5. He chooseth for us his inheritance,
The excellency of Jacob which he loveth. Sela.

6. God doth ascend with a shout of joy,
Yahwè with the sound of a trumpet.
7. Psalm unto our God, sing psalms:
Psalm unto our King, sing psalms.
8. For God is King of all the earth:
Sing a maskil psalm.
9. God reigneth over the nations:
God sitteth upon his holy throne.
10. The nobility of the peoples gather together
With the people of the God of Abraham.
Because the shields of the earth belong to God,
He is greatly exalted.

Observations

v. 3. *excelsus :* Read *Altissimus* with St Jer.

v. 4. *Subjecit :* See obs. on 18. 48.
populos is same Heb. as *Gentes*, v. 2 : *Gentes* should be *populos*, but St Jer. gives *tribus*, as a third word occurs in v. 9.

v. 5. *nobis :* Heb. לָנוּ; so vers. A direct accus. would seem better: but see note below.
suam, as LXX. M.T. = St Jer. *nostram*. Follow LXX (cp. 135. 4).
quam, as St Jer., LXX, which seems correct; though Heb. may connect with Jacob, *quem*.

v. 6. *et :* Omit; not in LXX, St Jer., M.T.

v. 7. *nostro* (1), as LXX. M.T., St Jer. omit; but required by parall.

v. 8. *sapienter :* St Jer. *erudite*. Heb. מַשְׂכִּיל. See Intro., p. 15.

v. 10. *cum*, as LXX = עִם. St Jer. and M.T. read עַם. Probably both should be read עַם עִם.
dii : should be *Dei*, as LXX Θεοῦ, St Jer., M.T.
fortes : The LXX as usual paraphrases a material figure. Heb. = St Jer. *scuta*.
elevati sunt, as LXX, St Jer., Aq. M.T. has sing. with 'Elohim as subject understood. This is supported by 97. 9.

NOTES

2. *peoples—i.e.*, all nations.
4. By turning from their false gods to the one true God of Israel the Gentiles make spiritual submission to Israel.
5. He chose out Canaan for Israel and made it his inheritance (cp. Ex. xv 17). The land became the pride of Jacob.
6. *doth ascend* the steps of his throne to be proclaimed King of the entire world (cp. vv. 3, 8, 9). So God made Man, after redeeming all mankind, " ascended on high " (Ephes. iv. 8), and took this seat at the right hand of the Father (Mk. xvi 19) from where he rules over the Catholic world.
8. *a maskil psalm.* See Intro., p. 15.
10. The Catholic world: neither Jew nor Gentile, but all one in Christ Jesus: " and if ye are Christ's, then ye are Abraham's seed, heirs according to promise " (Gal. iii 28, 29).

shields of the earth—i.e., powerful rulers, protectors of nations.

PSALM XLVII (HEB. 48)

TITLE

" A song: a psalm: of the sons of Qoraḥ." The addition in Vulg. " secunda sabbati " is taken from the LXX. (see Intro., p. 20). The Codex Alexandrinus attributes the Ps. to David, but wrongly: it was clearly written by the author of Ps. xlv; the tone is the same and expressions " city of our God," " ends of the earth," " high retreat," occur in both Pss.

SUBJECT

A eulogy of Sion, the city of God (vv. 2-4) impregnable against the attacks of hostile kings (vv. 5-9). For this security praise is offered to the all-just God (vv. 10-12). In conclusion the Psalmist invites inspection of the city's splendid fortifications that men may confidently tell their children how God has taken it under his sure protection (vv. 13-15).

Occasion

We saw that some commentators attribute Ps. xlv to the time of the overthrow of Sennacherib's host. This occasion would suit well the present Ps. Nevertheless vv. 5-7 may refer to the general history of attacks against the city rather than to one particular occasion. Certainly, however, the Ps. is pre-exilic, that is to say, written before the destruction of the city, "the joy of all the earth" (v. 3; cp. Lam. ii. 15).

Application

The city of God, against which the attacks of hell shall never prevail, is the Catholic Church built upon a Rock.

Vulgate

2. Magnus Dominus, et laudabilis nimis
in civitate Dei nostri, in monte sancto ejus.
3. Fundatur exsultatione universae terrae mons Sion,
latera Aquilonis, civitas Regis magni.
4. Deus in domibus ejus cognoscetur,
cum suscipiet eam.
5. Quoniam ecce reges terrae congregati sunt:
convenerunt in unum.
6. Ipsi videntes sic admirati sunt, conturbati sunt, commoti sunt:
7. tremor apprehendit eos.
Ibi dolores ut parturientis:
8. in spiritu vehementi conteres naves Tharsis.
9. Sicut audivimus, sic vidimus
in civitate Domini virtutum, in civitate Dei nostri:
Deus fundavit eam in aeternum.
10. Suscepimus, Deus, misericordiam tuam,
in medio templi tui.
11. Secundum nomen tuum, Deus, sic et laus tua in fines terrae:
justitia plena est dextera tua.
12. Laetetur mons Sion, et exsultent filiae Judae,
propter judicia tua, Domine.
13. Circumdate Sion, et complectimini eam:
narrate in turribus ejus.

14. Ponite corda vestra in virtute ejus:
et distribuite domos ejus, ut enarretis in progenie altera.
15. Quoniam hic est Deus, Deus noster in aeternum,
et in saeculum saeculi:
ipse reget nos in saecula.

---

2. Great is Yahwè, and exceedingly to be praised,
In the city of our God, in his holy mount.
3. A beautiful height is Mount Sion; the joy of all the earth!
The northern slopes! The city of a great King!
4. God hath made himself known in her towers as a high retreat.

5. For, lo, the kings assembled; they passed along together;
6. They saw, then were amazed, dismayed, alarmed!
7. Trembling took hold upon them there:
Writhing, as of one in travail.
8. By the east wind thou dost break ships of Tharsis.
9. As we have heard, so have we seen
In the city of Yahwè of hosts, in the city of our God:
God will establish it for ever. Sela.

10. O God, we have thought on thy mercy
In the midst of thy residence.
11. As is thy name, O God,
So is thy praise unto the ends of the earth:
Thy right hand is full of justice.
12. Let Mount Sion be glad,
Let the daughters of Juda rejoice,
Because of thy judgements, O Yahwè.

13. Go around Sion, and make the circuit thereof:
Count her forts.
14. Set your heart on her ramparts,
Mark out her towers;
That you may relate to the next generation
15. That our God is such a God for ever and ever:
He will be our guide for ever!

Observations

v. 3. *Fundatur :* LXX εὐρίζων (B εὐριζῳ), *well-rooted,* combining the two Heb. words יְפֵה נוֹף: the noun refers to the height of a *tree :* hence St Jer. *specioso germini,* as Aq.

exsultatione would be better as nominative.

latera Aquilonis : In Ezec. xxxviii 6, 15, xxxix 2, the expression refers to remote northern regions: in Is. xiv 13, however, to the dwelling-place of God. Perhaps the phrase is borrowed from the Babylonians, who placed the mountain-seat of the gods in the northern skies: in which case the Psalmist means that Sion is the true mount of the northern skies, for on Mt. Sion is God's dwelling-place.

civitas : Not same Heb. word as v. 2. Hence St Jer. here *civitatulae.*

v. 4. *domibus :* The Heb. word means *citadels, palaces* or *towers.*

cognoscetur : The Niph. has reflexive force. St Jer. *agnitus est.*

cum suscipiet eam : LXX ὅταν ἀντιλαμβάνηται αὐτῆς. St Jer. *in auxiliando* is nearer M.T. לְמִשְׂגָּב, *for a high retreat.* The LXX seems to have read another text, since it usually translates the Heb. noun by ἀντιλήμπτωρ (cp. xvii 3, xlv 8, 12. lviii 10, 17, 18, cxliii 2).

v. 5. *terrae :* Omit; not in M.T., St Jer., LXX B.

convenerunt : עָבְרוּ, *passed by, passed along ;* St Jer. *venerunt.*

in unum : Rather *simul,* St Jer.

v. 7. *Ibi :* Read at end of previous line as M.T., St Jer. Not in Pesh., Sym.

dolores : plur. also LXX. M.T., St Jer. sing.

v. 8. *spiritu.* Rather *vento,* St Jer.

vehementi = LXX βιαίῳ: St Jer. *uredinis* = *a scorching* (*wind*). M.T. קָדִים, *East* (*wind*). St Jer. interprets.

Tharsis is better than St Jer. *maris.*

v. 10. *Suscepimus :* LXX ὑπελάβομεν in sense of *understood ;* so Heb. = *thought on* = St Jer. *Aestimavimus.*

v. 12. *et :* Omit; not in LXX B, M.T., St Jer.

Domine, as LXX, Pesh. M.T., St Jer. omit.

v. 13. *narrate in turribus.* Rather *numerate turres,* St Jer.

v. 14. *virtute ejus,* as LXX, reading חֵילָהּ from חַיִל; but read from חֵיל, and correct M.T. St Jer. has *moenibus.*

et, as LXX. Not in M.T., St Jer.

distribuite = LXX, and St Jer. *separate,* perhaps reading הַפְלִיהוּ. M.T. פַּסְגוּ is dubious; only found here meaning *step between* (?).

domos : See on v. 4 above.

v. 15. *ipse reget nos in saecula :* Prob. the line is an addition. The Ps. fittingly ends with the previous line, and this last line is not in LXX B. *reget* is a paraphrase, through LXX

(א, A, R, T) ποιμάνει of Heb. vb. נָהַג, *conduct:* St Jer. *ipse erit dux noster.* Instead of *in saecula* (Vulg., LXX א, A, R, T) = עַד עוֹלָם, St Jer. has *in morte* = עַל־מוּת. Prob. the original was עַל־עַלְמוּת and part of title of Ps. 49 (cp. title of Ps. 46).

Notes

3. *joy of all the earth.* Cp. Lam. ii 15: "They hiss and wag the head at the daughter of Jerusalem, saying: Is this the city, the perfection of beauty, the joy of the whole earth?"
   the northern slopes. See obs. above.
   The city of a great King. Cp. Mtt. v 35, where our Lord speaks of Jerusalem as "the city of the great King."
4. The strength of the city is not simply in the fortifications, but in the protection of God.
5. *kings.* Possibly Sennacherib and his princes (4 K. xix; Is. x 9).
8. *ships of Tharsis* (Heb. *Tarshish*). Originally the expression meant ship going to Tartessus in Spain; then it was applied (as here) to large ships making the longest journeys: so St Jerome *naves maris.* Between Phœnicia and Tartessus a merchant service carried gold, silver, etc. (cp. 3 K. x 22; 2 Par. ix 21, xx 36, 37; Jer. x 9). Here in the Ps. (as in Is. ii 16, xxiii 14) the "ships of Tharsis" may signify the Assyrian hosts. The scorching *east wind* signifies divine visitation (cp. Job xxvii 21, 22; Is. xxvii 8; Jer. xviii 17). Possibly the whole expression became proverbial of God's dealing with the haughty, and should be read in the Ps. as a quotation.
9. *As we have heard—i.e.,* from our fathers that God will always protect the city, so we have seen this in our generation (cp. v. 14).
10. The prayer of thanksgiving in the Temple here begins.
12. *daughters of Juda*—probably habitations in and around Jerusalem, or neighbouring towns.
13. This stanza could not have been written after the awful destruction of the city in 586 B.C.

PSALM XLVIII (Heb. 49)

Title

"For the musical director (?): of the sons of Qoraḥ: a psalm."

Subject

The moral problem of the prosperity of the wicked contrasted with the afflictions of the good. David saw a solution in a revelation showing one who was to come, who would accomplish the divine Will, who would enter into glory—and yet withal *through suffering* (Pss. xxxix, xl). The Book of Job deals with the same problem. Holy Job in his sufferings saw that there was no solution in this life. For him God's ways are incomprehensible, but man must submit to them, since no one is mightier, wiser, or more just than God. But this life is not all: behind the veil Job sees a better lot after death (xix 25-27), and "a day of wrath" for the wicked (xxi 30). The Qoraḥite Psalmist gives not David's solution, but that of Job, into which, however, he penetrates somewhat further. He invites all men to consider the problem and his solution (vv. 2-5). It is sheer folly to spend one's life money-making while forgetting one's end. Money cannot buy life or ransom from death (vv. 6-10). All must die, and the money must be left behind (vv. 11-14). But though all go to Sheol, all shall not stay there. The wicked shall stay and their lot will be most miserable; but the just shall be redeemed from Sheol by God, to be with him for ever (vv. 14-16). So let no one envy the prosperity of the wicked (vv. 17-21). *Date* is quite uncertain.

Vulgate

2. Audite haec, omnes Gentes:
auribus percipite omnes, qui habitatis orbem:
3. Quique terrigenae, et filii hominum:
simul in unum dives et pauper.
4. Os meum loquetur sapientiam:
et meditatio cordis mei prudentiam.
5. Inclinabo in parabolam aurem meam:
aperiam in psalterio propositionem meam.

6. Cur timebo in die mala ?
iniquitas calcanei mei circumdabit me:
7. Qui confidunt in virtute sua:
et in multitudine divitiarum suarum gloriantur.
8. Frater non redimit, redimet homo:
non dabit Deo placationem suam.
9. Et pretium redemptionis animae suae:
10. et laborabit in aeternum, et vivet adhuc in finem.
11. Non videbit interitum, cum viderit sapientes morientes:
simul insipiens, et stultus peribunt.
Et relinquent alienis divitias suas:
12. et sepulcra eorum domus illorum in aeternum.
Tabernacula eorum in progenie et progenie:
vocaverunt nomina sua in terris suis.
13. Et homo, cum in honore esset, non intellexit:
comparatus est jumentis insipientibus, et similis factus est illis.
14. Haec via illorum scandalum ipsis:
et postea in ore suo complacebunt.
15. Sicut oves in inferno positi sunt:
mors depascet eos.
Et dominabuntur eorum justi in matutino:
et auxilium eorum veterascet in inferno a gloria eorum.
16. Verumtamen Deus redimet animam meam de manu inferi,
cum acceperit me.
17. Ne timueris, cum dives factus fuerit homo:
et cum multiplicata fuerit gloria domus ejus.
18. Quoniam cum interierit, non sumet omnia:
neque descendet cum eo gloria ejus.
19. Quia anima ejus in vita ipsius benedicetur:
confitebitur tibi cum benefeceris ei.
20. Introibit usque in progenies patrum suorum:
et usque in aeternum non videbit lumen.
21. Homo, cum in honore esset, non intellexit:
comparatus est jumentis insipientibus, et similis factus est illis.

2. Hearken to this, all ye peoples;
Give ear, all ye inhabitants of the world:

3. Men of low and high degree,
   Rich and poor together.
4. My mouth shall speak wisdom,
   And the musing of my heart [shall give] understanding.
5. I will incline mine ear to a proverb:
   I will solve mine enigma on the lyre.

6. Why should I fear in days of evil,
   [When] the iniquity of my deceivers doth encompass me—
7. Men that trust in their wealth,
   And boast of their abundant riches?
8. Certainly a man cannot ransom himself:(?)
   He cannot pay his ransom-price to God:
9. Too costly is the price of his life, (?)
   And always lacking will it be, (?)
10. So that he should live on for ever.
    And never see the pit.

11. Though he seeth wise men die,
    The foolish and stupid perish alike,
    And leave their wealth to others.
12. Their tombs become their homes for ever,
    Their dwelling-places from generation to generation,
    [Though] they gave their own names to lands!
13. Yea, a man in honour discerneth not:
    He resembleth the beasts that are slaughtered (?).
14. This their conduct is their stumbling-block;
    Yet their posterity approve their statements! Sela.
15. Like a flock they are put into Sheol,
    Death becomes their shepherd;
    And in the morning the upright shall have dominion over them:
    And their form shall wear in Sheol away from his dwelling-place.
16. But God will ransom my soul from the grasp of Sheol,
    For he shall take me [to himself]. Sela.

17. Fear not if a man be enriched,
    And if the glory of his house be increased.
18. For naught shall he take away when he dieth,
    And his glory shall not descend after him.

19. Though during life he congratulates himself,
(And men praise thee when thou doest well for thyself),
20. He shall go to the generation of his fathers,
Who never shall see the light.
21. Yea, a man in honour discerneth not:
He resembleth the beasts that are slaughtered.

Observations

v. 3. *terrigenae* = LXX γηγενεῖς, perhaps reading בְּנֵי אֲדָמָה instead of M.T. בְּנֵי אָדָם = St Jer. (as usual) *filii Adam.* Parall. shows antithesis between *rich* and *poor:* hence meaning of this line is prob. *men of low degree* (perhaps orig. "men of the soil") and *men of high degree* ("gentlemen"—in the Victorian sense of the word).

in unum is unnecessary. Omit with St Jer.

v. 4. *sapientiam, prudentiam:* M.T., St Jer. plur.

v. 6. *die:* M.T., St Jer. plur.

calcanei mei, as St Jer., LXX. M.T. points plur. Boylan translates "my treacherous foes," because the Hebrew word "is sometimes used in the sense of treachery." This is considered doubtful by Vaccari in *Biblica,* iii, p. 91, who suggests, however, that the same translation may be obtained from the Heb. reading preserved by St John Chrysostom —prob. taken from the Hexapla — viz., עֲקֵבַי (*ἀκουββαεὶ*, P.G., t. 55, col. 226). B.D.B. translates M.T. by "overreachers": perhaps "deceivers" (Podechard, *R. B.,* 1922, p. 10) is better. Finally, the true rendering should prob. point עָוֹן not as constr. (M.T., St Jer., Vulg., LXX) but as absolute (Hexapla), thus giving: "[When] my deceivers encompass me with iniquity."

v. 7. *virtute:* The word here means *wealth* as parall. shows.

v. 8. A difficult verse. Vulg. represents M.T. fairly closely, but neither is satisfactory. The note of interrogation in LXX and some editions of Vulg. (not Breviary) must be omitted. The *meaning* of the passage is clear enough. It refers to Ex. xxi 30. A man who had caused the death of another could, in certain circumstances, redeem his life from capital punishment by payment of a money compensation. The Psalmist says, no matter how much money the wicked have, they can never pay a price to God in order to escape death. Now for the *words.* In place of "brother," אח, we propose to read with Bäthgen, Duhm, and others, אַךְ, which is found in six MSS. of Kennicott and de Rossi (Cheyne i, p. 219), and translate *certainly, of a truth.* Then *homo* becomes the subject of the whole line. The infin. absol. followed by the same verb gives the idea of emphatic certainty (here, in

the negative). Even now, all is not quite satisfactory, for the verb is in Qal. Some change it to Niph., and translate as reflexive; but Cheyne gives it a passive sense.

placationem is *ransom-price :* St Jer. *propitiationem.*

v. 9. *Et pretium,* as LXX = וְיִקַּר instead of verb in M.T. וְיֵקַר, which is to be preferred. The waw may possibly be due to dittog. from preceding word. So *redemptionis* becomes the subject: "the price of his life (read *suae* with Vulg., LXX against *eorum,* St Jer., M.T.) is too costly."

v. 10. *laborabit :* LXX ἐκοπίασεν. The Heb. vb. means *ceases,* then *be wanting* (cp. Prov. x 19); hence here: "it (*i.e.,* the price of ransom from death) will always be wanting."

et (2) is final.

v. 11. With St Jer. we read *et* and connect with preceding, thus: "That he may live on for ever, and never see the pit." But as there is no conjunct. in M.T., LXX, Vulg., many commentators begin a new stanza. For *interitum* see obs. 9. 16.

v. 12. *et sepulcra :* Omit *et ;* not in M.T., St Jer. With Vulg., LXX, Pesh., Targ. read קִבְרֵיהֶם (or קִבְרָם), *their graves,* instead of M.T. קִרְבָּם = St Jer. *interiora sua.* No full-stop after *aeternum.*

suis, as LXX, St Jer. Omitted in M.T.

v. 13. *intellexit,* as LXX, Pesh. here, and M.T. and all vers. in v. 21. Hence external evidence is against reading here יָלִין (M.T.) = St Jer. *commorabitur,* also Sym., instead of Vulg., LXX., Pesh. יָבִין (cp. the idea with Ps. lxxii 22, 23).

insipientibus, as LXX. Prob. explan. gloss: but see *R. B.,* 1922, pp. 13, 14.

et similis factus est illis, as LXX, Pesh., and prob. St Jer. *et exaequatus est.* This supposes וְדָמָה לָמוֹ (?) which seems tautological after what has preceded. M.T. נִדְמוּ, (*that*) *are destroyed.* Former reading may be correct and contracted into the latter, which, however, seems to be preferable. Probably, as Podechard suggests (*R. B., loc. cit.*), there is a comparison between the wealthy "swell" and the fat beast ready for slaughter.

v. 14. *scandalum,* as LXX reading מִכְשׁוֹל (cp. 119. 165) or כִּשָּׁלוֹן (Prov. xvi 18) instead of M.T. כֶּסֶל = St Jer. *insipientiae,* though the word sometimes means *confidence* (see R.V. margin). The reading of LXX seems preferable: for kindred idea see Prov. xvi 18.

postea : LXX μετὰ ταῦτα; St Jer. *post eos.* M.T. אַחֲרֵיהֶם is best rendered by Sym. οἱ δὲ μετ' αὐτούς.

suo should be *eorum,* St Jer.

v. 15. *oves :* Rather *grex,* St Jer.

depascet : St Jer. *pascet ;* render *acts as a shepherd,* as M.T., LXX.

v. 15. ***in matutino*** means *soon.*

auxilium : LXX *βοήθεια*; Sym. *κραταιὸν* (perhaps from צוּר, *rock*). M.T. Kt. from צִיר only elsewhere Is. xlv 16 plur. *idols.* Read with Qr. from צוּרָה = St Jer. *figura.*

veterascet, as LXX and St Jer. *conteretur—i.e.,* תִּבְלֶה instead of M.T. לְבַלּוֹת. Read *in* with Vulg., LXX, St Jer.: omitted in M.T.

a gloria eorum, as LXX taking זְבֻל in abstract sense of *loftiness* and reading לָמוֹ instead of לוֹ. The meaning of the Heb. may well be that the haughtiness of the sinner will be worn away in Sheol. But the word is used in 3 K. viii 13; 2 Par. vi 2 in reference to the Temple, as the abode of God; Is. lxiii 15 refers it to His high habitation in heaven; in Hab. iii 11 it denotes the lofty abode of the sun and moon; elsewhere the word is not found. What is its meaning in the Ps. ? Some, as Briggs, would refer it to the lordly dwellings the wicked inhabited when on the earth; but why not apply it to the heavens—God's dwelling-place ? St Jer. gives *post habitaculum suum.*

v. 16. *acceperit :* St Jer. *adsumpserit* is better.

v. 17. *et,* as LXX: not in M.T., St Jer.

v. 18. *non . . . omnia* = nothing at all.

neque : No conjunct. in M.T.

cum eo : Heb. rather *post eum,* St Jer.

v. 19. *Quia :* כִּי here = *although.* The rest of the line is rather as in St Jer.: *animae suae in vita sua benedicet.*

confitebitur: Read with M.T., St Jer. *laudabunt.*

ei, as LXX, Pesh.—*i.e.,* לוֹ. M.T. לָךְ = St Jer. *tibi.* The line is a parenthesis. If LXX, Vulg., Pesh. are right it is addressed to God: if M.T., St Jer., it is addressed to the wicked man.

v. 20. *Introibit,* as LXX, St Jer. *Intrabit.* Correct M.T. תָּבֹא to יָבֹא.

progenies : Rather *generationem(s),* St Jer.

et : Omit; not in M.T., LXX, St Jer.

videbit, as LXX, Pesh.: M.T. = St Jer. *videbunt.*

v. 21. In v. 13 the refrain began with conjunct. Insert it also here. In M.T. it seems to have slipped to וְלֹא, where it finds no place in the versions. Prob. read בַּל instead of לֹא (cp. v. 13). Other observations on this verse are given above under v. 13.

NOTES

5. The " proverb " may be that of the refrain (vv. 13, 21):

" A man in honour discerneth not:
He resembleth the beasts that are slaughtered."

For the use of music in sacred utterance see 1 K. x 5; 4 K. iii 15.

6. See obs. above. The *days of evil* are when the wicked are in power (cp. xciii 13). Verse 7 describes these potentates.
8. See obs. above. "The wicked man trusts to his riches. These cannot save him. God, the Master of life and death, does not allow a man to purchase life for a sum of money, as the Law, in certain cases admitted in the case of homicide through neglect" (Podechard in *R. B.*, 1922, p. 11). Bellarmine remarks: "The Blood of the Only-Begotten of God, being of infinite value, could alone redeem mankind before God."
9. Cp. our Lord's words: "What shall it profit a man if he gain the whole world and suffer the loss of his own soul? Or what exchange shall a man give for his soul? For the Son of Man shall come in the glory of his Father with his angels, and then will he render to every man according to his works" (Mtt. xvi 26, 27).
12. Those who proudly gave their names to cities or territories eventually possess the amount of ground their graves occupy (cp. Gen. iv 17; Baruch iii 19). Agellius instances Caesarea, Alexandria, Antioch, Seleucia.
13. Riches and honours are apt to dull the mind so that the great truths are not considered (cp. Lk. xii 15). For the second line see observation above, and Eccles. iii 18, 19.
14. Cp. Ps. cxviii 165.
15. *in the morning.* See obs. above. We may also interpret it as the day of final retribution (Mal. iv 1-3). The verse is best illustrated by the parable of Dives and Lazarus.
16. This verse is the most important in the Ps. The truth flashes across the mind of the inspired writer: God will take to himself (as he "took" Enoch [Gen. v 24] and Elias [4 K. ii 1, 3, 5, 9, 10]) the just from Sheol. When and how this is to come about does not seem to have been revealed to the Psalmist. Something is added in Ps. lxxii 24: the just are to be taken up "to glory."
20. The wicked shall "never see the light." It would appear that the wicked individual is punished with all his family—the whole generation being perverse.

PSALM XLIX (Heb. 50)

Title

" A psalm of Asaph " (see *Introduction*, p. 48).

Subject

Yahwè with lightning and storm comes forth in majesty from Sion to judge his people: heaven and earth are summoned as witnesses (vv. 1-6). " It is impossible to conceive a more magnificent scene " (D'Eyragues). First he addresses those who mean to serve him well—" his pious ones " (v. 5), " my people " (v. 7). He is quite satisfied with their external sacrificial worship—holocausts are regularly offered (v. 8). But the mere offering of animals is no gain to him. Every beast belongs to him before it is sacrificed, even those possessed by private owners. When a man offers a victim from his own flocks or herds, it is not as though God is taking something from him—the beasts already belong to him. What, then, God wants over and above the animal sacrifices is man's *heart—i.e.*, praise, thanksgiving, prayer and trust (vv. 7-15).

Then he addresses Israelites who neglect the practice of religion altogether, yet declare they are children of the Covenant. He warns them that he will punish them severely (vv. 16-22). Again he insists on worship from the heart (v. 23).

Date

This Ps. is certainly pre-exilic. Sion is " the perfection of beauty " (v. 2; cp. Lam. ii 15). The sacrificial worship is being regularly carried out.

Application

In the practice of our religion we must be on our guard against mere formality: ceremonial is but a means to an end. The second part of the Ps. contains a warning against living without religion.

Vulgate

1. Deus deorum, Dominus locutus est:
et vocavit terram,

A solis ortu usque ad occasum:
2. ex Sion species decoris ejus.
Deus manifeste veniet:
3. Deus noster et non silebit.
Ignis in conspectu ejus exardescet:
et in circuitu ejus tempestas valida.
4. Advocabit caelum desursum:
et terram discernere populum suum.
5. Congregate illi sanctos ejus:
qui ordinant testamentum ejus super sacrificia.
6. Et annuntiabunt caeli justitiam ejus:
quoniam Deus judex est.
7. Audi, populus meus, et loquar:
Israel, et testificabor tibi:
Deus, Deus tuus ego sum.
8. Non in sacrificiis tuis arguam te:
holocausta autem tua in conspectu meo sunt semper.
9. Non accipiam de domo tua vitulos:
neque de gregibus tuis hircos.
10. Quoniam meae sunt omnes ferae silvarum,
jumenta in montibus et boves.
11. Cognovi omnia volatilia caeli:
et pulchritudo agri mecum est.
12. Si esuriero, non dicam tibi:
meus est enim orbis terrae, et plenitudo ejus.
13. Numquid manducabo carnes taurorum ?
aut sanguinem hircorum potabo ?
14. Immola Deo sacrificium laudis:
et redde Altissimo vota tua:
15. Et invoca me in die tribulationis:
eruam te, et honorificabis me.
16. Peccatori autem dixit Deus:
Quare tu enarras justitias meas,
et assumis testamentum meum per os tuum ?
17. Tu vero odisti disciplinam:
et projecisti sermones meos retrorsum:
18. Si videbas furem, currebas cum eo:
et cum adulteris portionem tuam ponebas.
19. Os tuum abundavit malitia:
et lingua tua concinnabat dolos.

20. Sedens adversus fratrem tuum loquebaris,
et adversus filium matris tuae ponebas scandalum:
21. haec fecisti, et tacui.
Existimasti, inique, quod ero tui similis:
arguam, te, et statuam contra faciem tuam.
22. Intelligite haec, qui obliviscimini Deum:
nequando rapiat, et non sit qui eripiat.
23. Sacrificium laudis honorificabit me:
et illuc iter, quo ostendam illi salutare Dei.

1. Yahwè, God of gods, hath spoken, and summoned the earth
From the rising of the sun to the going down thereof.
2. Out of Sion, the perfection of beauty, God hath shined forth:
3. Our God cometh, and shall not be silent.
Before him a fire devoureth,
And round about him is an exceeding storm.
4. He calleth to the heavens above,
And to the earth, that he may judge his people.
5. Gather unto him, ye his pious ones
Who make covenant with him by sacrifice.
6. And the heavens shall proclaim his justice,
For God himself is the Judge. Sela.

7. " Hear, my people, and I will speak;
Israel, and I will testify about thee:
God, thy God am I.
8. I reprove thee not for thy sacrifices,
Nor for thy holocausts [which are] before me continually.
9. I take no bullocks out of thy house,
No he-goats out of thy folds;
10. For all the wild animals of the forest are mine,—
The beasts upon the mountains and the cattle.
11. I know all the birds of the heavens,
And the reptiles (?) of the field are mine.
12. If I were hungry, I would not tell thee;
For the world is mine, and the fulness thereof.

13. Do I eat the flesh of bulls,
Or drink the blood of he-goats?
14. Sacrifice unto God a praise-offering,
And pay thy vows unto the Most High.
15. Call also unto me in the day of adversity:
I will rescue thee, and thou shalt glorify me." Sela.

16. But to the wicked God saith:
" What hast thou to do with declaring my statutes,
And taking my covenant in thy mouth?
17. Thou, indeed, that hatest discipline,
And casteth my words behind thee!
18. If thou sawest a thief, thou didst run with him;
And thy portion hath been with adulterers.
19. Thou hast put forth thy mouth to evil;
And thy tongue frameth deceit.
20. Thou sittest to speak against thy brother;
Thou dealest reproach against thy mother's son.
21. These things thou hast done, and I kept silent:
Thou hadst desires that I was in accord with thee: (?)
I will convict thee, and draw up [forces ?] before thine eyes.
22. Understand this, I pray, ye that forget God,
Lest I tear you in pieces, and there be none to deliver.
23. Whoso offereth a sacrifice of praise doth honour me:
And there is a way [whereby] I show him the salvation of God."

Observations

v. 1. The three words 'El 'Elohim Yahwè are separated by Aq., Sym, Theod., St Jer. (*Fortis Deus Dominus*), but LXX, Vulg., Pesh. regard the first as constr. (cp. Jos. xxii 22; Ps. cxxxv 2). Add *ejus* after *occasum*, as M.T., St Jer. (cp. cxii 3; Mal. i 11).

v. 2. *species:* Rather *perfectio*—in apposition to Sion. St Jer. *perfecta* (*decore*).
ejus: Omit; not in M.T., St Jer., Aq. No full-stop after *ejus*.
manifeste veniet, as LXX, taking הוֹפִיעַ adverbially, and reading יָבֹא with this line. But with M.T., St Jer. read and divide: *Deus apparuit. Veniet Deus noster*, etc.

v. 3. *et non silebit:* Prob. read לֹא instead of אֵל.
exardescet: Rather *vorabit*, St Jer.
tempestas, as LXX, St Jer.—*i.e.*, noun instead of M.T. verb.

v. 4. *discernere:* Rather *ut judicet*, St Jer.

v. 5. *illi . . . ejus . . . ejus,* as LXX, Pesh., against M.T., St Jer. *mihi . . . meos . . . meum.* "*His* justice" in v. 6, and context, favour Vulg., etc.

super : Translate *by, with.* Notice contrast between עֲלֵי־זָבַח here and עָלֵי־פִיךָ (v. 16).

v. 6. *Et* should be waw conjunctive in M.T.

v. 7. *testificabor tibi :* Rather *contestabor te,* St Jer.

Deus, Deus tuus : cp. Ex. xx 2. "Yahwè" becomes "'Elohim" because this Book of the Psalter is Elohistic.

v. 8. *in sacrificiis :* Rather *propter* (*victimas*), St Jer.

autem : Rather *et,* St Jer. Also supply relative in the line.

v. 9. *vitulos :* plur. also LXX, correct by parall. M.T., St Jer. sing.

gregibus : Heb. means *enclosure* or *fold :* parall. *house.*

v. 10. *silvarum,* also St Jer. M.T., LXX sing.

et boves, as LXX, Pesh. = וְאֶלָּף or וַאֲלָפִים which is better in context than M.T. אֶלֶף = Aq., St Jer. *milium.*

v. 11. *caeli,* as LXX, Pesh., Targ. = הַשָּׁמַיִם instead of M.T. הָרִים = St Jer. *montium.*

pulchritudo, as LXX ὡραιότης = Aram. (?) זִיו, *splendour.* St Jer. *universitas* = זִיו (Is. lxvi 11). The meaning in this Ps. and 80. 14 is doubtful. The context requires some living creature. A cognate Assyrian word means *reptiles,* and in Aram. זִיקָא = *worm.* So prob. here. But see obs. 80. 14.

v. 12. *terrae :* Unnecessary; omit with St Jer.

v. 15. Read *Sela* after this verse as St Jer., LXX (cp. v. 6). M.T. omits.

v. 16. *Quare tu enarras.* Rather: *Quid tibi est cum narratione,* St Jer.

justitias = *statutes :* St Jer. *praeceptorum.*

et assumis : Rather *et ut assumas,* St Jer.

v. 18. *currebas,* as LXX, Pesh., Targ. = תָּרֻץ instead of M.T. תָּרָץ = St Jer. *consentiebas.*

ponebas, as LXX, Pesh., Targ. No vb. in M.T., St Jer.

v. 19. *abundavit* = LXX ἐπλεόνασεν, prob. a different vb. from M.T. = St Jer. *dimisisti,* and 3rd pers. instead of 2nd.

dolos : Read sing. with M.T., St Jer. (cp. parall.).

v. 20. *et,* as LXX, St Jer.: not M.T.

scandalum, as LXX. M.T. = St Jer. *opprobrium,* but only found here.

v. 21. *inique :* LXX ἀνομίαν, also Pesh., Theod. = prob. הַוּוֹת, which, however, should prob. be taken not in its meaning *ruin, destruction,* but meaning *evil desire* (cp. *e.g.* Prov. x 3). M.T. has infin. constr. הֱיוֹת of verb *to be* followed by 1st pers. sing. imperf. of same vb. This is obviously corrupt. St Jer. seems not to have read the infin. constr. *existimasti futurum me similem tui :* but it is difficult to explain how all others read the extra word. Prob. it should be read as in LXX, etc., and translated as above.

v. 21. *statuam:* St Jer. *proponam,* What is the object? Generally supposed *the case* or *conviction* in legal sense. But why not *forces* (cp. obs. on *adstabo,* Ps. v 5)?

contra faciem tuam, as LXX = לְפָנֶיךָ. M.T. לְעֵינֶיךָ = St Jer. *ante oculos tuos.*

v. 22. *rapiat,* as LXX, Pesh., but M.T., St Jer. 1st pers.

v. 23. *Sacrificium,* as LXX; but read vb. with M.T., Pesh., St Jer. *Qui immolat.*

illic, as LXX, Pesh.—*i.e.,* שָׁם instead of M.T. שָׂם, which St Jer. reads as שָׂם, *qui ordinat* (or *ordinate ambulat*).

Notes

1. Compare the summons to heaven and earth in Deut. xxxii 1; Is. i 2.

rising of sun, etc.—*i.e.,* east and west of the whole earth (cp. cxii 3; Mal. i 11).

3. Fire and storm accompany theophanies (cp. Ps. xvii 9 ff.; Job xxxviii 1; Ex. xix, etc.).

5. *make a covenant by sacrifice—i.e.,* ratify by sacrifices the covenant founded on sacrifice (Ex. xxiv 5-8).

7. God is the speaker.

14. This teaching is thoroughly pre-exilic. Cp. Samuel's words to Saul: "Doth the Lord desire holocausts and victims, and not rather that the voice of the Lord should be obeyed?" (1 K. xv 22). So Osee says in the name of God: "I desired mercy and not sacrifice; the knowledge of God more than holocausts" (vi 6). See also Mich. vi 7; Is. i 11; Jer. vi 20; Mtt. ix 13, xii 7.

16. The foregoing (vv. 7-15) is addressed to the faithful of Israel who properly keep the Covenant as far as external ritual is concerned. There are others, however, who neglect even external worship, yet have the effrontery to declare themselves as belonging to the Covenant. These men hate discipline (or moral teaching), reject the Ten Commandments ("my words"), associate with thieves and adulterers, slander and calumniate even their nearest of kin. Because God does not openly interfere with their exercise of free-will, they imagine that he does not condemn their way of living. Let them beware! Notice, however, that the conversion of these godless libertines is desired—not their ruin.

23. The last line is obscure. It may mean that the right way to obtain divine help is by honouring God by a sacrifice of praise (or thanksgiving)—*there* = *thus*.

PSALM L (Heb. 51)

Title

"For the musical director: a psalm: of David, when Nathan the prophet came unto him, after he had gone in to Bath-shava'" (LXX "Bersabee," Vulg. "Bethsabee").

Subject

An act of contrition, confession and supplication for forgiveness, uttered by a repentant sinner to the merciful God, in order to obtain pardon, remission of sin, and amendment of life (vv. 3-14). Satisfaction is promised—he will strive to bring other sinners back to God, and will preach on the justice of God. He offers to God a contrite and humble heart, which is more acceptable than a propitiatory sacrifice merely external (vv. 15-19). The last two verses are liturgical additions.

This is the fourth of the Penitential Psalms. In the old Roman and Benedictine Offices the *Miserere* was recited every day at Lauds. This custom is partially restored in the Office arranged by Pope Pius X; for the Ps. is said on all days when the second scheme at Lauds is prescribed. In the general distribution, the *Miserere* finds its place at Matins on Wednesday: this accounts for the second scheme for the third nocturn, when the *Miserere* is to be recited later at Lauds.

Authorship

The title and all tradition attributes the *Miserere* to David. The last two verses create no difficulty, for it is beyond dispute that these lines were added during the Babylonian Exile. To this opinion the Biblical Commission explicitly states that there is no objection. The sudden mention of animal sacrifices and broken-down walls of Jerusalem is not in keeping with the spiritual tone of the Ps.; and the change to a plural verb ("imponent") is also out of harmony.

Attempted reconciliation of these verses with Davidic date by supposing that " build the walls " has only a symbolical sense (*i.e.*, renew the promises made to the House of David), or by explaining that the wall around Jerusalem was not completed until the time of Solomon, are unconvincing.

A modern objection against the Davidic authorship is on the ground that the writer knew the writings of Isaiah and the so-called " deutero-Isaiah." We are asked to compare the following: v. 3 with Is. lxiii 7; vv. 3, 11 with Is. xliii 25, xliv 22; v. 5 with Is. lix 12; v. 10 with Is. xxii 13, xxxv 10, li 3, 11; v. 13 with Is. lxiii 10, 11. Now there is very little indeed in these passages to show that there is any dependence, and nothing at all that proves the Psalmist has borrowed from the Prophet. If any probability can be reached it is in favour of the priority of the Ps.

Examining the first reference we find that neither passage has clear marks of being borrowed. The common words " mercy " and " compassions " remind us rather of Ps. xxiv 6, 7, than of the joyous passage in Is. lxiii 7. There, also, we do not find " Have pity "—the opening word of the Ps.—though this expression is met with very often in Davidic Pss.

In the second reference the common word is " blot out." Now this verb is found in several books from Genesis onwards; in Isaiah it occurs three times only: in the Psalter six times—twice in this Ps., and in ix 6, lxviii 29, cviii 13, 14. Nothing can be deduced from this to show that the Psalmist borrowed from Isaiah.

Between v. 5 and Is. lix 12 the resemblance is the common acknowledgement of transgression. Surely such an act comes from the soul independent of literary motive! (cp. xxxvii 19).

The two verbs " rejoice," " be glad " are found in Davidic Pss.—*e.g.* xxxix 17 = lxix 5, lxvii 4: it is not surprising, therefore, to meet the two nouns in Ps. l; and because the same nouns occur together four times in Isaiah, we have no reason at all to suppose plagiarism. Even if Ps. l were a " community " Ps. (see below) and the " joy and gladness " was the same as in Is. xxxv 10, li 3, 11 it would be easier to prove the priority of the Ps. than of the prophecy.

Reference to the " Spirit " of God is not scarce in the Hebrew O.T.; but only in this Ps. and in Isaiah (and there twice only, and in the same passage) do we find the adjective " holy " attached. The addition is natural (cp. " *good* Spirit," cxlii 10) and needs no explanation of literary dependence.

The critics regard Ps. l as a " community psalm "—*i.e.*, the speaker is not an individual (*e.g.*, David), but the Jewish

nation. Now no one will say that the Ps. may not have been adapted for the Jewish community both during and after the Exile: the liturgical addition (vv. 20, 21) seems to demonstrate this. In exactly the same way we recited the Ps. in our churches during the European War; at what time we also added another line to the Litany of our Lady—*Regina pacis, ora pro nobis.* But because the Jewish people, as we ourselves, recited the Ps. as an act of national repentance, it does not follow that originally the Ps. was written for the nation. There is no mention of " thy people," " Israel," " thy servants," or any other expression that would denote a collective body. On the contrary (1) the singular is used throughout; (2) the singer promises to teach sinners (not Gentiles) God's ways, and bring back these transgressors to their former godliness (v. 15); (3) he asks to be delivered from the guilt of murder (or, possibly, from being murdered). Further, though modern critics would have it that the title-writer was a dolt, we, who have more respect for him, can appreciate the fact that he had no notion that the Ps. was a community hymn, but was under the impression that it was written by David as an act of repentance after Nathan the prophet had induced him to confess his adultery and homicide. As what was written was allowed to stand, we may presume that this was the current idea when the Ps. was edited. Now let us go a step further. This title (vv. 1, 2) must have been written at least in the second century B.C., since it was translated into the Greek Psalter. We ourselves believe that the Greek Psalter appeared in the third century B.C., but for the comfort of those who are influenced by modern criticism we will not press this. But taking the favourite critical date for this Ps. (*circa* 500 B.C. or later), we ask, Is it at all likely that within the short time of its composition and a date before the Greek translation was made, the original meaning of the Ps. was entirely lost ?

Driver contended that v. 6 was inapplicable to David's situation, for " however great David's sin against God, he had done Uriah the most burning wrong that could be imagined; and an injury to a neighbour is in the O.T. a 'sin' against him, Gen. xx 9; Ju. xi 27; Jer. xxxvii 18 *al.*"

(*Literature of the Old Testament*, edit. 5, p. 367). But the Psalmist knew as well as we know that every sin is not only an offence against God, but also an injury to oneself and often to one's neighbour. There is no denial in Ps. 1 of sin against man—nay, verse 16 implies that such a sin has been committed. So David says to Nathan in 2 K. (Sam.) xii 13: "I have sinned against Yahwè." He does not add "and against Uriah," but this omission by no means implies that he was forgetful of the burning wrong he had done his neighbour. The point in verse 6 is that the sin was committed against God himself, and done in secret (2 K. xii 12), yet before the very eyes of God (2 K. xii 9, xi 27). Driver's difficulty was exposed and explained by Agellius (pp. 236-7) three centuries ago.

VULGATE

3. Miserere mei, Deus,
secundum magnam misericordiam tuam.
Et secundum multitudinem miserationum tuarum,
dele iniquitatem meam.
4. Amplius lava me ab iniquitate mea:
et a peccato meo munda me.
5. Quoniam iniquitatem meam ego cognosco:
et peccatum meum contra me est semper.
6. Tibi soli peccavi, et malum coram te feci:
ut justificeris in sermonibus tuis, et vincas cum judicaris.
7. Ecce enim in iniquitatibus conceptus sum:
et in peccatis concepit me mater mea.
8. Ecce enim veritatem dilexisti:
incerta et occulta sapientiae tuae manifestasti mihi.
9. Asperges me hyssopo, et mundabor:
lavabis me, et super nivem dealbabor.
10. Auditui meo dabis gaudium et laetitiam:
et exsultabunt ossa humiliata.
11. Averte faciem tuam a peccatis meis:
et omnes iniquitates meas dele.
12. Cor mundum crea in me, Deus:
et spiritum rectum innova in visceribus meis.
13. Ne projicias me a facie tua:
et spiritum sanctum tuum ne auferas a me.

14. Redde mihi laetitiam salutaris tui:
et spiritu principali confirma me.
15. Docebo iniquos vias tuas:
et impii ad te convertentur.
16. Libera me de sanguinibus, Deus, Deus salutis meae:
et exsultabit lingua mea justitiam tuam.
17. Domine, labia mea aperies:
et os meum annuntiabit laudem tuam.
18. Quoniam si voluisses sacrificium, dedissem utique:
holocaustis non delectaberis.
19. Sacrificium Deo spiritus contribulatus:
cor contritum et humiliatum, Deus, non despicies.
20. Benigne fac, Domine, in bona voluntate tua Sion:
ut aedificentur muri Jerusalem.
21. Tunc acceptabis sacrificium justitiae, oblationes, et holocausta:
tunc imponent super altare tuum vitulos.

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3. Have pity on me, O God, according to the greatness of thy mercy:
According to the multitude of thy compassions blot out my transgression.
4. Wash me thoroughly from mine iniquity,
And cleanse me from my sin.
5. For I know my transgression:
And my sin is always before me.
6. Against thee only have I sinned,
And done the evil in thy sight;
That thou mayst be justified in thy words,
And prevail when thou dost judge.
7. Behold, I was brought forth in iniquity;
And in sin did my mother conceive me.
8. Behold, thou dost delight in truth;
Concealed things and secret places of wisdom thou dost make me know.
9. Purify me with hyssop, and I shall be cleansed:
Wash me, and I shall be made whiter than snow.
10. Let me hear joy and gladness,
[That] the bones that have been crushed may rejoice.

11. Hide thy face from my sins,
And blot out all mine iniquities.
12. Create for me a clean heart, O God;
And renew a firm spirit within me.
13. Cast me not away from thy face;
And take not thy holy spirit from me.
14. Restore unto me the joy of thy salvation;
And sustain me with a noble spirit.

15. I will teach transgressors thy ways:
And sinners shall return unto thee.
16. Deliver me from blood, O God, thou God of my salvation;
And my tongue shall extol thy justice.
17. O Lord, open thou my lips:
And my tongue shall declare thy praise.
18. For thou delightest not in sacrifice that I should give it:
In holocaust thou dost not take pleasure.
19. A sacrifice [pleasing] to God is a broken spirit:
A broken and humbled heart, O God, thou wilt not despise.

20. Deal well in thy good pleasure with Sion:
Build up the walls of Jerusalem.
21. Then shalt thou delight in sacrifices of justice, holocaust, and burnt-offering:
Then shall they offer bullocks upon thine altar.

Observations

v. 3. *magnam :* LXX τὸ μέγα = רַב (cp. V 8) or גָּדֹל (cp. Nu. xiv 19). M.T., St Jer. omit: but parall. favours LXX.
Et, also LXX: not M.T., St Jer.
iniquitatem : sing. also LXX which is correct (cp. parall. in context, " iniquity," " sin," " the evil "). Same remark v. 5. The Heb. word means *transgression*, and is not same as *iniquity* (next line).

v. 6. *Tibi soli*, as St Jer., LXX. In M.T. לְךָ is prob. a gloss.
sermonibus tuis, as LXX, Sym., St Jer., Rom. iii 4 = דְּבָרֶיךָ instead of M.T. דָּבָרְךָ.
cum judicaris, as LXX, Rom. iii 4. St Jer. has *cum judicaberis :* M.T. *when thou judgest.* If the passive is retained the meaning must be " when a man challenges thy judgement "; but

active is more likely. De Muis, however, has probably the best suggestion—viz., *in judiciis tuis.* Read בְּשָׁפְטֶיךָ —parall. with *in sermonibus tuis.*

v. 7. *enim,* as LXX. Omit; not in M.T. (St Jer.). Same obs. v. 8.
iniquitatibus, peccatis : plur. also LXX: M.T., St Jer. sing.
conceptus sum, concepit. Not same vb. in M.T. So St Jer. *conceptus sum . . . peperit.*

v. 8. *incerta :* LXX τὰ ἄδηλα, *unknown, secret.* Similarly St Jer. *absconditum.* In M.T. we have בַּטֻּחוֹת and placed at end of previous line. This might be plur. of noun found elsewhere only Job xii 6 *security, safety,* or prep. with noun מָחוֹת, elsewhere only Job xxxviii 36, where, from context, it cannot mean *inward parts* or *heart*—the meaning generally given in this Ps.—but must refer to the clouds (see Knabenbauer on Job, p. 433), either as *dark, hidden* places, or *spread over* and thus *concealing* the sky. The root of the word means *overlay, overspread.* Though the rendering of LXX, Vulg., St Jer. overloads the line, it seems to give the more likely meaning.
occulta, as LXX: St Jer. *arcanum.* M.T. has בְּסָתֻם. To effect parall. with "inward parts," moderns translate: "in (the) closed (chamber of the breast)," see B.D.B. But the vb. means *stop up, shut up.* Read prob. מְסֻתָּרִי and cp. Job xxviii 20, 21 with the whole line.
tuae, as LXX. Omit: not in M.T., St Jer.

v. 10. *Auditui meo dabis:* Rather *Auditum mihi facies,* St Jer.
et (2): not in LXX, M.T. St Jer. *ut.*
humiliata, as LXX—*i.e.,* Niph. partic. as M.T. in v. 19. Here M.T. Piel perf. is awkward, and can only be rendered by a rel. clause, as St Jer. *quae confregisti.*

v. 16. *et :* Better read, though not in LXX, M.T., St Jer.

v. 18. *si,* as LXX = לָא (for לוּ); but read לֹא as M.T., St Jer. who well renders the whole line: *Non enim vis ut victimam feriam.*
holocaustis : plur. also LXX. M.T., St Jer. sing.

v. 19. *Sacrificium :* sing. also LXX, Pesh., St Jer. M.T. plur.

v. 20. *Domine,* as LXX, St Jer. Not in M.T.
ut : LXX καὶ = St Jer. *et.* No conjunct. in M.T.
aedificentur, as LXX, St Jer. M.T. 2nd pers. jussive.

v. 21. *acceptabis.* Same vb. as *voluisses,* v. 18.
oblationes, as St Jer.: LXX ἀναφοράν, M.T. עוֹלָה.
holocausta, as St Jer., LXX. M.T. כָּלִיל.
imponent, as St Jer. The Heb. vb. may meant *put on,* or *offer* (in sacrifice).

NOTES

3. Three terms: *transgression, iniquity, sin.* The first denotes the breaking of a commandment; the second refers to the state of the soul; the third indicates the missing of the mark (*bonum*). The Psalmist prays that his transgression may be *blotted out,* his soul *washed* from iniquity and so *cleansed* that it may be rightly disposed towards good.
5. " Peccatum a Deo non ignoscitur, nisi prius ab eo qui illud admiserit agnoscatur " (Agellius).
6. *That thou mayest be justified.* Several interpretations are given to this line: (1) " I confess my sin knowing that thy punishments are just "; (2) " thou art shown to be just by passing sentence on sin "; (3) " thy decision to punish is recognised as just in view of my confession of sin "; (4) " Have pity on me . . . that thou mayest justify thy promise to have mercy on a repentant sinner," etc. None of these seem quite satisfactory. We suggest the following interpretation: David acknowledges his sin, for it weighs on his conscience (v. 5): he realises that he has offended God and consequently has done evil (v. 6a, b), so that now he sees the justification of the commandments forbidding sin (murder and adultery), and understands how judgement from God must overtake the sinner. The commandments—" thy words "—are those of the Decalogue (cp. Ex. xxxiv 28; Deut. iv 13, x 4). So Nathan said to David: " Wherefore hast thou despised the *word* of the Lord, *to do that which is evil in his sight?* Thou hast killed Urias the Hethite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon " (2 K. xii 9). St. Paul quotes this text (Rom. iii 4) to show that God will always prevail by judgement over the iniquities of man (cp. also cxlii 2).
7. The Fathers saw in this verse a reference to original sin. Certainly the words could hardly describe that doctrine clearer. The Psalmist may have had in mind Gen. viii 21.
9. *hyssop* is a caper-plant (3 K. iv 33), the sprigs of which, tied in a bunch, made a brush used in the sprinkling of

lepers and unclean persons (Ex. xii 22; Lev. xiv 4; Nu. xix 6).

10. *bones that have been crushed* (cp. xxxi 3), written probably about the same time as this Ps.
may rejoice: cp. xxxi 10, 11.

12. *a clean heart* sees God (Mtt. v 8); hence the Psalmist continues: *Cast me not away from thy face.*

13. *holy spirit.* Although in the Old Testament the Third Person of the Blessed Trinity was not known explicitly as such, it is undeniable that the "spirit of God" was known, yet how far as a distinct person from Yahwè it is difficult to say (cp. Gen. i 2; Pss. xxxii 6, cv 33, cxxxviii 7, cxlii 10; Is. lxiii 10, 11; Wis. i 5, 7, etc.). The spirit of Yahwè came upon David at his consecration (1 K. xvi 13).

14. *noble spirit.* This may refer to the same holy spirit as v. 13, or may mean simply "a right disposition" (cp. v. 12).

15. David's resolution has been effected by the use that sinners have made of his *Miserere.* Some commentators think that Ps. xxxi was written as part of this resolution.

16. *blood.* The Hebrew plural "bloods" need not refer to more than the blood of one person—Uriah (cp. Gen. iv 10). David asks to be delivered from the *guilt* of having shed blood.

18. External worship by sacrifice without corresponding interior dispositions of soul is of no value in the sight of God. See the argument of the previous Ps. (xlix).

20. See above, p. 363.

PSALM LI (Heb. 52)

Title

"For the musical director (?): a maskil: of David: when Doeg the Edomite came and announced to Saul and said to him: David came to the house of Aḥimelech." For this incident see below. Here we may say that apart from other reasons why this superscription should be regarded as trustworthy, it is inconceivable that the writer of it should have referred it to Doeg instead of to one of David's more pro-

minent enemies, without good reason for so doing. When Briggs and other critics dismiss the title-writer as an ignorant person who made "a clumsy use" of the narrative in 1 K. xxii 9, 10, they are creating a difficulty that is not easily solved.

Subject

A warning to Doeg, tale-bearer and mischief-maker (vv. 3-5). Let him beware: God will punish severely (vv. 6, 7). The just will be glad to see the operation of divine justice on a godless man who relied on his worldly position to bring about the ruin of others (vv. 8, 9). The Psalmist takes occasion to renew his fidelity and trust in God (vv. 10, 11). These last two verses have little connection with the preceding argument, and seem to be additional to the original Ps.

Authorship

Against Davidic authorship Briggs objects that "the reference to the house of Yahweh implies either pre-exilic or post-exilic times, when the temple was the established place of worship" (ii 13). This supposes that v. 10 was part of the original Ps., which, as we have already said, is unlikely. But even if this supposition is allowed to stand the objection has but little weight. The expressions "House of God," "House of Yahwè," naturally denoted the Temple after its construction, but before any Temple had been built, these expressions were in common use to designate the Tabernacle and the central sanctuary on Sion (cp. Ju. xviii 31, xix 18; 1 K. i 7, 24). Do we not read that *David* "went into the *House of Yahwè* and worshipped" (2 K. xii 20)?

Briggs continues to object: "The crafty and lying use of the tongue denounced in this Ps. is especially prominent in the denunciations of the pre-exilic prophets (cp. Jer. 9. 3 *sq.*; Mi. 6. 12). The same is true of the early Restoration. But subsequently falsehood, under Persian influence, assumes a more ethical character, and is denounced not only for its injurious effects, but for its immoral nature" (*Psalms* ii, p. 13). The grandiloquence of this choice bit of superior criticism may well excite the admiration of Briggs's fellow-

critics. Be that as it may, the fact remains that the " immoral nature " of lying has been known to the human conscience since the days of Eve ! Driver writes (*Literature of the Old Testament*, p. 376): " Ps. 52 is stated to refer to Doeg. In point of fact it speaks of some rich and powerful man, a persecutor of the righteous, in whose fall will be seen exemplified the Nemesis which overtakes the abuse of *riches* (v. 7), while the Psalmist will flourish ' like a spreading olive tree in the house of God.' Is this consistent either with the picture of Doeg drawn in 1 Sam. 21. 7; 22. 9 ff., or with David's situation at the time ?"

Now all that we know about Doeg is contained in five verses of the first Book of Kings (Samuel). He was an Edomite; he was Saul's chief herdsman; he was at the Tabernacle at Nobe (Nob) when David stopped there in flight; he reported this visit to Saul—an action which David, knowing the man's base character, foresaw. At Saul's command Doeg slaughtered eighty-five priests besides a number of women, children, and cattle at Nobe (1 K. xxi 7, xxii 9, 10, 22, 18). This is indeed scanty evidence on which to decide off-hand that the tradition connecting this Ps. with Doeg is false ! On the contrary, David's remark in 1 K. xxii 22 together with the inference that Doeg was the royal steward, the king's adviser and officer, is excellently illustrated in this Ps. That such a man was rich and influential goes without saying: his rôle as informer was undertaken probably with a view to further aggrandisement. Finally, the idea that the Ps. is a protest against the abuse of riches must not be pressed. Full often in the Psalter and elsewhere in the Old Testament the " rich " are the worldly and powerful as opposed to the godly and afflicted. Notice what is said in verse 9. Another objection against the traditional opinion is that the Ps. does not mention the slaughter at Nobe. This argument *e silentio* is not serious: and notice v. 9c.

VULGATE

3. Quid gloriaris in malitia,
   qui potens es in iniquitate ?
4. Tota die injustitiam cogitavit lingua tua:
   sicut novacula acuta fecisti dolum.

5. Dilexisti malitiam super benignitatem:
iniquitatem magis quam loqui aequitatem.
6. Dilexisti omnia verba praecipitationis,
lingua dolosa.
7. Propterea Deus destruet te in finem,
evellet te, et emigrabit te de tabernaculo tuo:
et radicem tuam de terra viventium.
8. Videbunt justi, et timebunt,
et super eum videbunt, et dicent:
9. Ecce homo, qui non posuit Deum adjutorem suum:
Sed speravit in multitudine divitiarum suarum:
et praevaluit in vanitate sua.
10. Ego autem, sicut oliva fructifera in domo Dei,
speravi in misericordia Dei in aeternum:
et in saeculum saeculi.
11. Confitebor tibi in saeculum, quia fecisti:
et expectabo nomen tuum, quoniam bonum est
in conspectu sanctorum tuorum.

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3. Why dost thou glory in mischief, thou mighty in shame!
4. All day long thy tongue deviseth destruction
Like a sharp razor, thou worker of treachery!
5. Thou lovest evil rather than good,
Falsehood rather than to speak justly. Sela.

6. Thou lovest all devouring words, thou deceitful tongue!
7. But God shall pull thee down for ever:
He shall snatch thee up, and pluck thee from the tent;
And uproot thee from the land of the living. Sela.

8. The just shall see, and fear;
And they shall laugh at him, and say:
9. "Behold the man who made not God his protection,
But trusted in the abundance of his riches,
And prevailed in his destruction!"

10. But I, like a luxuriant olive tree in the house of God,
Have trusted in the mercy of God for ever and ever.
11. I will praise thee for ever, because thou hast done it;
And I will wait on thy name because it is good,
In the presence of thy pious ones.

Observations

v. 3. *in iniquitate :* Here Vulg. alone seems to preserve the true reading and division. M.T. begins a new line and reads: *the mercy of God all day* = St Jer. *misericordia Dei est tota die.* This is clearly out of harmony with the context. We can at once reject אֵל as "a later insertion to define חסד as God's" (Briggs). Further it is not found in LXX which, however, begins a new line: ἀνομίαν ὅλην τὴν ἡμέραν. Thus LXX agrees with Aq. ὄνειδος in translating חֶסֶד as *shame, reproach*: cp. Lev. xx 17; Prov. xiv 34, instead of *mercy*, as (M.T.), St Jer. Now if we read as LXX, Aq., and omit article before גִּבּוֹר (due prob. to dittog.), we obtain, by dividing also as Vulg., *mighty in shame* or *hero of shame !*—quite a reasonable reading (cp. Gen. x 9; Ju. vi 12, xi 1; 1 K. ix 1, etc.), which, furthermore, is in keeping with other expressions in the Ps., "thou worker of treachery," "thou deceitful tongue."

v. 4. *injustitiam :* St Jer. *insidias.* The Heb. word (plur.) may mean *evil desires, destruction,* or *ruination.* Same word v. 9—see below.

fecisti : M.T. partic. = St Jer. *faciens,* which may qualify *novacula* or have vocative force.

v. 5. *iniquitatem :* The Heb. word (not same as v. 3) means *falsehood ;* so St Jer. *mendacium.*

v. 6. *praecipitationis :* Rather *ad devorandum,* St Jer.

v. 7. *Propterea :* M.T. גַּם ; translate as St Jer. *Sed.*

in finem—i.e., for ever. St Jer. *in sempiternum.*

tuo : not in M.T., St Jer. אֹהֶל here refers probably to the man's own tent, not to the Tabernacle.

et radicem tuam, as LXX. But read vb. as M.T. = St Jer. *et eradicabit te.*

v. 8. *Videbunt :* With Vulg., LXX, St Jer. omit conjunct. in M.T.

et dicent, as LXX. Not in M.T., St Jer., but required to complete the line.

v. 9. *posuit :* Read perf. rather than imperf. in M.T.

et : Insert waw consec. in M.T.

in vanitate sua, as LXX = בְּהֶבְלוֹ (?). M.T. has בְּהַוָּתוֹ, *in his destructions* or *evil desires* (see v. 4 above): so St Jer. *in insidiis suis.* But prob. the correct reading is that of Pesh., Targ.—viz. בְּהוֹנוֹ, *in his wealth,* parall. to *his riches.*

v. 10. *fructifera :* The Heb. word means *luxuriant* or *fresh,* St Jer. *virens.*

NOTES

3. *thou mighty in shame*, or *O shameful hero !* is said in irony. Doeg's heroism consisted in the massacre of defenceless priests and innocent women and children !
4. As a sharp razor draws blood, so Doeg's tongue brought about a bloody massacre.
6. *devouring words—i.e.*, those that cause havoc and ruin.
7. Some modern non-Catholics are shocked by the Psalmist's words in this and the following verse. There is no need for this. David with honest zeal predicts that the just God will punish a godless informer who has slain eighty-five priests and murdered women and children.

   tent. Agellius thinks that the Tabernacle is meant, and refers to 1 K. xxi 7 (Vulg.) where Doeg first appears " within the Tabernacle of the Lord "; but probably the Psalmist means Doeg's own tent or home.
8. Seeing Doeg's downfall the just will fear the righteous judgements of God. They will *laugh*, not from malicious satisfaction (which is condemned in Job xxxi 29; Prov. xxiv 17, etc.), at the folly of one who forgot God and relied on his worldly position and wealth. So the just may laugh with God (cp. Ps. ii 4).
10. *olive tree*—a figure of spiritual prosperity (cp. Jer. xi 16; Osee xiv 7; Ecclus. xxiv 19, l 11). These last two verses were probably added when the Ps. was taken into the liturgy.

PSALM LII (HEB. 53)

This Ps. is a second edition of Ps. xiii with the variations that have been noticed in the observations under that Ps. (p. 141). We give here simply the Vulgate text.

VULGATE

1. Dixit insipiens in corde suo:
   Non est Deus.
2. Corrupti sunt, et abominabiles facti sunt in iniquitatibus:
   non est qui faciat bonum.
3. Deus de caelo prospexit super filios hominum:
   ut videat si est intelligens, aut requirens Deum.

4. Omnes declinaverunt, simul inutiles facti sunt:
non est qui faciat bonum,
non est usque ad unum.
5. Nonne scient omnes qui operantur iniquitatem,
qui devorant plebem meam ut cibum panis?
6. Deum non invocaverunt:
illic trepidaverunt timore, ubi non erat timor.
Quoniam Deus dissipavit ossa eorum qui hominibus placent:
confusi sunt, quoniam Deus sprevit eos.
7. Quis dabit ex Sion salutare Israel?
cum converterit Deus captivitatem plebis suae,
exsultabit Jacob, et laetabitur Israel.

PSALM LIII (Heb. 54)

Title

"For the musical director (?): on stringed music: a maskil: of David: when the Ziphites came and said to Saul: Is not David hidden with us?"

Stringed music is referred to in Lam. v. 14. It is worthy of notice that nothing in the Ps. gives a clue to the occasion mentioned by the writer of the title. He would hardly have chosen the incident haphazard. We conclude, therefore, that he had some compelling extrinsic reason for writing the assignation. Moreover had it been false, the Ziphites of Juda (Jos. xv 24) would have resented its inclusion in the sacred Hymn Book. For the incident referred to see 1 K. xxiii 15-28, xxvi 1 ff. The prayer was answered by the invasion of the Philistines, which caused Saul to abandon his pursuit after David.

Subject

Prayer for help against impious adversaries. The final verse is either an expression of confidence that God will deliver, or was written when the danger was averted.

Authorship

There is no reason for doubting the evidence of the title.

Application

Prayer against temptation, and thanksgiving for temptations overcome, especially by grace from the holy sacrifice (v. 8) of the Mass.

Vulgate

3. Deus, in nomine tuo salvum me fac:
et in virtute tua judica me.
4. Deus, exaudi orationem meam:
auribus percipe verba oris mei.
5. Quoniam alieni insurrexerunt adversum me,
et fortes quaesierunt animam meam:
et non proposuerunt Deum ante conspectum suum.
6. Ecce enim Deus adjuvat me:
et Dominus susceptor est animae meae.
7. Averte mala inimicis meis:
et in veritate tua disperde illos.
8. Voluntarie sacrificabo tibi,
et confitebor nomini tuo, Domine:
quoniam bonum est:
9. Quoniam ex omni tribulatione eripuisti me:
et super inimicos meos despexit oculus meus.

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3. Save me, O God, by thy name,
And judge me by thy might.
4. Hear my prayer, O God;
Give ear to the words of my mouth.
5. For strangers are risen up against me,
And strong ones have sought my life:
They have not set God before them. Sela.

6. Behold, God is mine helper:
The Lord is the support of my life.
7. Turn the evil upon them that spy upon me:
In thy truth put an end to them.
8. Freely will I sacrifice unto thee:
I will praise thy name, Yahwè, because it is good.
9. For from all adversity thou hast delivered me;
And upon mine enemies mine eye hath looked down.

Observations

v. 5. *fortes*, as St Jer., LXX—*i.e.*, עָצוּמִים instead of M.T. עָרִיצִים. Same var. 86. 14.
et (2), as St Jer. M.T., LXX B omit.
v. 6. *enim :* Omit; not in St Jer., M.T.
adjuvat : The partic. in M.T. may be translated as noun.
et : as LXX. Not in M.T., St Jer. Also vv. 7, 8 (Vulg. only).
susceptor, as LXX. and St Jer. *sustentans*, all reading partic. סֹמֵךְ (followed by לִ) instead of M.T. בְּסֹמְכִי, which is corrupt.
v. 7. *Averte*, as LXX and St Jer. *Redde*, all reading imperative שׁוּב instead of M.T. יָשׁוּב, which is corrupt (cp. parall.).
mala : M.T., St Jer. sing. Supply *a me* (*ad inimicos meos*).
inimicis : Rather *insidiatoribus*, St Jer.
v. 9. *eripuisti :* 2nd. pers. also LXX, Pesh. is better than 3rd pers. M.T., St Jer.

Notes

3. *judge me—i.e.*, procure justice for me, or vindicate my cause. St Jerome has *ulciscere me.*
5. *strangers.* By their hostile attitude the Ziphites estranged themselves from David. Cp. Job xix 13.
set God—i.e., God's cause: the justice of the case.
8. *Freely.* This may refer to the freewill sacrifice (Lev. vii 16, xxii 23; Nu. xv 3), or it may depend on the previous line—(*so that*) *freely*, etc. David had been forced to leave Jerusalem (1 K. xxi 10).
9. *looked down.* The verb has here almost a technical sense, signifying victory over a fallen foe. It originated, probably, from the custom of treading on the neck of a vanquished enemy prostrate upon the ground. In this sense the word is used in the inscription on the Stele of Mesa (Moabite Stone), written about the middle of the ninth century B.C. See also Pss. lviii 12, xc 8, cxi 8.

PSALM LIV (Heb. 55)

Title

" For the musical director (?): on stringed music: a maskil: of David."

Subject

Sorrowful even unto death (v. 5) because of suffering brought upon him by enemies, the Psalmist fain would escape to solitude, there to rest with God (vv. 2-9). These enemies have brought violence, strife, trouble and destruction into the city. May God confound their designs ! (vv. 10-12). At their head is one, formerly a special friend, now turned traitor to the Psalmist (vv. 13-16). God will hear the prayer, for the enemies are God's enemies (vv. 17-20). A description is given of the duplicity of the traitor (vv. 21, 22). Verse 23 is an exhortation to further confidence; and verse 24 tells of the miserable fate of sinners. These two verses may be additional to the original Ps.

Occasion

Several commentators have referred the Ps. to the time of Absalom's rebellion, and see in vv. 13-15, 21, 22, allusion to the treachery of Achitophel. Yet there is nothing in the Ps. to suggest an armed rebellion, and the speaker appears to be living in a city (v. 10): David, on the contrary, quitted Jerusalem at the outbreak of Absalom's conspiracy, and it was not until he was far from the city that he heard that Achitophel was in the rebellion. What other occasion then is probable ? Briggs cannot discover one at all, and so concludes that we have " probably a Ps. of the time of Nehemiah." Hitzig and others think that Phassur (Pashhur) is the false friend (cp. Jer. xx). Various other dates and occasions are suggested by modern critics.

That David wrote this Ps. we have no reason to doubt. That Absalom's rebellion furnished the occasion, and that Achitophel was the faithless friend we consider probable. But as far as we are concerned as Christians, what does it matter what occasion lent itself to the writing of the Ps., if it has a fuller and deeper significance much more important —because intended by the inspiring Spirit—than that known to them of old who recited it in the Jewish Temple ? As Christians our rule for interpreting the Psalter must be based on Lk. xxiv 44-47. The Apostles had quite another insight into the Psalter after the Resurrection than that which

they had gained from their Jewish teaching; and that deeper insight, being apostolic, remains in the Church for all days. Hence we need not fear to follow the opinion of the Fathers who had no hesitation in pronouncing this Ps. as Messianic. See *e.g.* Eusebius Caesar (P.G., t. 23, col. 473), Origen (t. 12, col. 1463), St Athanasius (t. 27, col. 249), St Hilary (P.L., t. 9, col. 347), St Augustine (t. 36, col. 628), etc. The *Breviarium in Psalmos* (P.L., t. 26, col. 1040) states: "Psalmus vocem continet Mediatoris, qui cum Deus esset formam servilem pro nostra libertate suscepit." Kirkpatrick quotes a heading in a MS. of St Jerome's Latin Version: "Vox Christi adversus magnatos Judaeorum et Judam traditorem."

This Messianic interpretation of the Fathers is confirmed by comparing this Ps. with Pss. xxxix, xl. The theme and tone in both places is the same (cp. vv. 2-6, 10 with xxxix 12-16; vv. 13-15 with xl 8-10; vv. 17-20 with xxxix 18, xl 11-13).

VULGATE

2. Exaudi, Deus orationem meam,
et ne despexeris deprecationem meam:
3. intende mihi, et exaudi me.
Contristatus sum in exercitatione mea:
et conturbatus sum a voce inimici,
4. et a tribulatione peccatoris.
Quoniam declinaverunt in me iniquitates:
et in ira molesti erant mihi.
5. Cor meum conturbatum est in me:
et formido mortis cecidit super me.
6. Timor et tremor venerunt super me:
et contexerunt me tenebrae.
7. Et dixi: Quis dabit mihi pennas sicut columbae,
et volabo, et requiescam?
8. Ecce elongavi fugiens:
et mansi in solitudine.
9. Expectabam eum, qui salvum me fecit
a pusillanimitate spiritus et tempestate.
10. Praecipita, Domine, divide linguas eorum:
quoniam vidi iniquitatem, et contradictionem in civitate.

11. Die ac nocte circumdabit eam super muros ejus iniquitas:
12. et labor in medio ejus, et injustitia.
Et non defecit in plateis ejus
usura, et dolus.
13. Quoniam si inimicus meus maledixisset mihi,
sustinuissem utique.
Et si is, qui oderat me, super me magna locutus fuisset,
abscondissem me forsitan ab eo.
14. Tu vero, homo unanimis:
dux meus, et notus meus:
15. Qui simul mecum dulces capiebas cibos:
in domo Dei ambulavimus cum consensu.
16. Veniat mors super illos:
et descendant in infernum viventes.
Quoniam nequitiae in habitaculis eorum:
in medio eorum.
17. Ego autem ad Deum clamavi:
et Dominus salvabit me.
18. Vespere, et mane, et meridie narrabo et annuntiabo:
et exaudiet vocem meam.
19. Redimet in pace animam meam ab his, qui appropinquant mihi:
quoniam inter multos erant mecum.
20. Exaudiet Deus, et humiliabit illos,
qui est ante saecula.
Non enim est illis commutatio,
et non timuerunt Deum:
21. extendit manum suam in retribuendo.
Contaminaverunt testamentum ejus,
22. divisi sunt ab ira vultus ejus:
et appropinquavit cor illius.
Molliti sunt sermones ejus super oleum:
et ipsi sunt jacula.
23. Jacta super Dominum curam tuam,
et ipse te enutriet:
non dabit in aeternum fluctuationem justo.
24. Tu vero, Deus, deduces eos,
in puteum interitus.
Viri sanguinum, et dolosi non dimidiabunt dies suos:
ego autem sperabo in te, Domine.

2. Give ear to my prayer, O God;
   And hide not thyself from my supplication.
3. Attend unto me, and answer me.
   I am beaten down by my anxiety,
4. And am driven about because of the voice of an enemy,
   And because of the pressure of a wicked one.

   For they cast iniquity upon me,
   And in anger they bear animosity against me.

5. My heart is pained within me,
   And the terrors of death are fallen upon me.
6. Fear and trembling are come upon me,
   And shuddering doth cover me.
7. And I said: Oh that I had pinions like a dove!
   That I might fly away, and be at rest.
8. Lo, I would go afar in flight,
   And abide in the wilderness. Sela.
9. I would await my deliverer
   From the stormy wind and tempest.

10. Swallow (them) down, O Lord; divide their tongues!
    For I see violence and strife in the city.
11. Day and night iniquity goeth around its walls:
12. Mischief and destruction also are in its midst:
    Fraud and deceit depart not from its squares.

13. For if an enemy reproached me, I might indeed endure (it):
    If one that had hated me magnified himself against me,
    I would indeed have hidden from him.
14. But *thou!* mine associate!
    My friend, and my familiar companion!
15. We sweetened intercourse together:
    We walked in concord in the house of God!

16. Let death overtake them; let them go down alive to Sheol:
    For evils are in their dwellings, in their midst.

17. I, unto God, do cry;
    And Yahwè shall save me.

18. Evening and morning and noon
I will muse and murmur,
And he shall hear my voice.
19. He will redeem me in peace
From those that draw nigh against me:
For many are they that are against me.
20. God will hear, and he will humble them—
He who abideth from the beginning. Sela.
Because with them there is no change,
And they fear not God.

21. He hath put forth his hand against his peace:
He hath profaned his covenant.
22. Smoother than butter was his face;
But war [was in] his heart.
Softer than oil were his words;
But they were drawn swords.

23. Cast thy care upon Yahwè,
And he will sustain thee.
He will not suffer the just to slip for ever.
24. But, O God, thou shalt bring them into the pit of corruption.
Men of blood and treachery shall not live half their days.
But I put my trust in thee.

Observations

v. 2. *despexeris :* St Jer. *despicias.* Heb. lit. *hide thyself.*

v. 3. *intende :* Rather *Attende,* St Jer.
exaudi : Not same Heb. as v. 2.
Contristatus sum : LXX ἐλυπήθην, Sym. κατηνέχθην, St Jer. *humiliatus sum,* perhaps derive from רדד, *beat down, subdue,* rather than from רוד M.T., which is doubtful; B.D.B., "I shew restlessness (?)."
exercitatione : St Jer. *meditatione.* The Heb. may mean *murmuring* or *anxiety :* prob. latter here.
conturbatus sum, as St Jer. Possibly the vb. should be המם and not הוּם (M.T.), though latter is more prob., and here means *driven about.* Divide text as in Vulg., LXX., St Jer., against M.T.
a here = *because of. et,* also LXX: not M.T., St Jer.

v. 4. *a tribulatione :* Prob. omit פְּנֵי in M.T. The noun עקה is found only here: some substitute צְעָקָת, *cry,* but there is no

textual evidence for this. St Jer. has *a facie persequentis impii.*

iniquitates is accus. and sing. in LXX, St Jer., M.T.

v. 5. *conturbatum est :* Not same Heb. vb. as v. 3. St Jer. *doluit.*

formido is plur. in M.T., St Jer. *terrores.*

v. 6. *tenebrae*, as LXX, Pesh., St Jer. *caligo.* The Heb. means rather *shuddering :* cp. Vulg. Job xxi 6 *tremor* (though Ezec. vii 18 *formido*), Is. xxi 4 *tenebrae ;* not elsewhere.

v. 7. *Quis dabit*, as Heb., corresponds to English " Oh, that I had." *et* (1): as LXX. Not in M.T. St Jer. *ut.*

v. 9. *Expectabam*, as LXX, Pesh. = אֹחִילָה instead of M.T. אָחִישָׁה =St Jer. *Festinabo.* The preference depends on the next reading.

eum qui salvum me fecit, as LXX, Pesh. = מְפַלְּטִ לִי (cp. 18. 3, 40. 18, 70. 6, 144. 2) instead of M.T. מִפְלָט לִי (not elsewhere), *my place of escape* (?). St Jer. *ut salver.* For the whole line then follow Vulg., LXX, Pesh.

a pusillanimitate spiritus : LXX ἀπὸ ὀλιγοψυχίας, St Jer. *a spiritu tempestatis.* The partic. סֹעָה in M.T. is dubious. Read סְעָרָה (cp. 107. 25, 148. 8; Ezec. i 4, xiii 11, 13).

et, as LXX, St Jer. Omitted in M.T.

v. 10. *Praecipita :* The Heb. means *swallow ;* same word in Nu. xvi of earth swallowing Dathan and Abiron.

v. 11. *iniquitas* is not same word as v. 10, but as v. 4. The word begins a new line in M.T., LXX, St Jer. Yet Vulg. seems to preserve the orig. Notice parall.: " violence and strife in city: day and night iniquity: trouble and destruction in its midst: fraud and deceit in the squares." The line, however, is overloaded: prob. יָסוֹבְבָהּ is a later insertion. Omit ו before אָוֶן: not in LXX, Vulg., St Jer.

v. 12. *labor :* See obs. ix 28.

et injustitia : Divide lines as Vulg., LXX, against M.T., St Jer. Insert in latter conjunct. Omit once בְּקִרְבָּהּ (due to dittog.) = St Jer. *in vitalibus ejus.* Translate *destruction* (St Jer. *insidiae*) rather than *injustice.*

defecit : Rather *recedit*, St Jer.

plateis : Plur. also LXX, St Jer.; M.T. sing.

usura : κόπος, *toil*, in some LXX texts is mistake for τόκος, *usury.* M.T. תּוֹךְ probably means *usury* here, though in 10. 7 (with מִרְמָה, *amaritudine et dolo*, as here) it means rather *oppression, injury*, or *fraud.* So also 72. 14 (Vulg. *ex usuris*). In Prov. xxix 13 with אִישׁ it means *usurer.* It is not found elsewhere. Here St. Jer. *damnum.*

v. 13. *si* (*bis*), as LXX = לֻא instead of M.T. לֹא = St Jer. *non.*

meus : Omit; not in M.T., LXX, St Jer.

Et, as LXX, St Jer. (*neque*). Insert in M.T.

magna locutus fuisset. See obs. 35. 26.

v. 13. *forsitan :* Omit as gloss. Translate conjunct. in M.T. by *indeed.*

v. 14. *unanimis :* St Jer. *unanimis meus.* Heb. means *of my own rank* or *value.*

dux, as St Jer., taking Heb. word meaning *chieftain :* better same word meaning *friend.*

v. 15. *dulces capiebas cibos :* LXX ἐγλύκανας ἐδέσματα; so Pesh. St Jer. *habuimus dulce secretum* is nearer M.T. lit. *we made sweet intimacy,* so Aq., Sym. Perhaps LXX read noun from סָעַד, *sustain* (by food), instead of M.T. סוֹד. The relative at the beginning of the line is rather awkward.

cum consensu, as LXX, Pesh., Sym. *in concord* (as Briggs) is better than R.V. *with the throng.* St Jer. *in terrore* is impossible.

v. 16. *Veniat mors,* as LXX, St Jer. M.T. is corrupt: Qr. is better than Kt. Read prob. יַשִּׁימֵנִי מָוֶת.

et, as LXX: not M.T., St Jer.

habitaculis : Plur. also LXX. M.T. sing.: St Jer. *congregatione.*

v. 17. *autem :* Omit with St Jer., M.T.

v. 18. *narrabo :* See corresponding noun (v. 3) *exercitatione.*

annuntiabo, as LXX: St Jer. *resonabo,* perhaps reading vb. המם, *make a noise,* instead of M.T. המה, *murmur.*

et exaudiet : Prob. read waw conjunct. in M.T.

v. 19. *Redimet :* M.T. is either perf. of certainty or mistake for imperf.

animam meam : See obs. 3. 3.

ab his qui appropinquant mihi, as LXX, Pesh., St Jer., all reading vb. קָרַב instead of noun in M.T. = *from war.*

inter : "beth essentiae." Translate as St Jer. *multi enim fuerunt adversum me.*

v. 20. *humiliabit illos,* as LXX, Pesh., St Jer., all reading יְעַנֵּמוֹ instead of M.T. יַעֲנֵם, *answer them.* The final waw has become attached to next word in M.T.

ante saecula, as LXX prob. paraphr. St Jer. *ab initio.*

commutatio : Sing. also LXX; M.T. plur., St Jer. vb. *mutantur.*

Deum should be followed by full-stop.

v. 21. *manum :* Sing. also LXX, St Jer. M.T. plur.

in retribuendo, as LXX reading vb. שלם Piel infin. constr. M.T. is probably correct as it stands, *against his peace* (see note below), and need not be corrected into שְׁלָמָיו = St Jer. *pacifica sua.* The subj. of *extendit* is not God, but the faithless friend. So with M.T., St Jer. read *contaminabit* instead of *Contaminaverunt.*

v. 22. *divisi sunt,* etc., as LXX. The vb. comes from wrongly reading חֻלְּקוּ, *are divided,* instead of M.T. חָלְקוּ, *are smooth* (St Jer. adj. *nitidius* = חָלָק). Same difficulty Osee x 2.

ab ira comes from wrong reading מֵחֲמַת. M.T. has מַחֲמָאֹת. Read מֵחֲמָאָה with Sym. and St Jer. *butyro.*

There remains *vultus ejus*, which is not a genitive as in LXX, but is the subj. of the sentence. But instead of M.T. פִּי = St Jer. *os ejus*, we should read with LXX, Vulg., Pesh. פָּנָיו. The whole line then reads: *His face was smoother than butter*, which gives parall. to *Softer than oil were his words*. Was LXX influenced by Lam. iv 16 ?

et appropinquavit cor illius, as LXX: St Jer. *pugnat autem cor illius*, all reading again (cp. v. 19) vb. instead of noun in M.T., which, however, is here correct by parall.

jacula : Rather *lanceae*, St Jer.

v. 23. *curam tuam :* The word in M.T. is found only here. The first meaning seems to be *what is given*, hence *portion* or *lot :* hence LXX and 1 Pet. v 7 μέριμναν, *care*, *trouble*. St Jer. *caritatem tuam* seems to suppose אַהֲבָתְךָ.

v. 24. *Domine*, as LXX: not M.T., St Jer., Pesh.

Notes

2. We may interpret this as a prayer of our Lord, his soul sorrowful (v. 3) unto death (v. 5), as in the Agony in the Garden he hears the voice of Judas (v. 4) betraying him.

4. The Psalmist seems to consider alternately the particular enemy (Judas) and his associates. So in vv. 10-12 he has the latter in mind; but in vv. 13-15 the former: again he directs his gaze to the band of enemies (v. 16 and vv. 19, 20); but returns to the faithless friend in 21, 22. This alternation seems purposely introduced as a feature of the Ps.

6-7. Cp. " My soul is sorrowful even unto death. . . . O my Father, if it be possible, let this chalice pass away from me " (Mtt. xxvi 38, 39).

10. Punishment of Christ's enemies. *Swallow them down* is an allusion to the fate of Dathan and Abiron (Nu. xvi 30-34; Ps. cv 17). Same reference in v. 16, *let them go down alive to Sheol.*

divide their tongues is an allusion to another punishment on men who attempted to resist God (Gen. xi 7-9).

violence and strife in the city. In this and the following lines we may see a reference to the troubled state of Jerusalem at the time of the Crucifixion.

13. The intense grief of Christ at the fall of Judas. A similar description of the false friend " magnifying himself " against his Master is given in the Messianic Ps. xl 10.

14. Judas—one of the Twelve! One who was with him "all the time that the Lord Jesus went in and went out among us"! One called not "a servant, but a friend"! One who ate at his table, and walked with him in the Temple! Picture of a fallen priest.
16. See on v. 10 above.
17. As in other Messianic Pss. so here there is a prayer of the Sufferer to the Father. Cp. Heb. v 7: "Who in the days of his Flesh, with a strong cry and tears, offered up prayers and supplications to him that was able to save him from death," etc.
20. *no change—i.e.*, repentance or turning to God—as the next line indicates.
21. *his peace* parallel to *his covenant.* This may mean that he has violated his priesthood. Phinees, son of Eleazar son of Aaron, received with the everlasting priesthood God's "covenant of peace" (Nu. xxv 12). But see also Pss. xlix 16, lxxvii 37.
22. His face was all smiles. Popular speech might say he was *oily:* a smirking hypocrite.
23. This and the next verse may be additions. Quoted in 1 Pet. v 7.
24. *shall not live half their days.* Their death will be premature (cp. Jer. xvii 11; Is. xxxviii 10; Ps. ci 25). The tragic suicide of Judas cut short his natural life.

PSALM LV (Heb. 56)

Title

"For the musical director (?); pro populo qui a sanctis longe factus est (see p. 20): of David: a miktam (see p. 15) when the Philistines took him in Gath."

Subject

Though beset by many enemies, the Psalmist does not lose trust in God (vv. 2-5). He describes their wicked methods and asks God to punish them (vv. 6-8). God does not disregard him, and will show this by overthrowing the foes. The Psalmist's trust is increased (vv. 9-12). The last two verses may have been added after the trouble had passed;

or they may indicate that the Ps. is reminiscent and not written during the actual persecution. In these two verses the Psalmist promises thanksgiving to God, who has rescued him from the danger of death.

Authorship

The title proclaims Davidic authorship. Internal evidence reveals nothing to the contrary. The thanksgiving in v. 13 does not necessarily suppose Temple worship, as some critics declare. The religious life of Israel existed long before the dedication of Solomon's Temple.

Several modern writers state that the Ps. is a national prayer, and not the supplication of an individual. Their contention is unsupported by any evidence in the Ps.: on the contrary, the personal tone is heard throughout, especially vv. 6-10.

Occasion

The title states that the Ps. refers to the time when the Philistines took David in Gath. Twice we read of David at Gath: first, when he feigned madness before Achis (Achish), 1 K. xxi 10, 15; and secondly, when he stayed four months with the Philistines, 1 K. xxvii 1-6. It is not improbable that the writer of the title speaks of some unrecorded incident when the Philistines " seized hold " of David in Gath.

Vulgate

2. Miserere mei, Deus, quoniam conculcavit me homo:
   tota die impugnans tribulavit me.
3. Conculcaverunt me inimici mei tota die:
   quoniam multi bellantes adversum me.
4. Ab altitudine diei timebo:
   ego vero in te sperabo.
5. In Deo laudabo sermones meos, in Deo speravi:
   non timebo quid faciat mihi caro.
6. Tota die verba mea exsecrabantur:
   adversum me omnes cogitationes eorum in malum.
7. Inhabitabunt et abscondent:
   ipsi calcaneum meum observabunt.

8. Sicut sustinuerunt animam meam, pro nihilo salvos facies illos:
in ira populos confringes.
9. Deus, vitam meam annuntiavi tibi:
posuisti lacrimas meas in conspectu tuo,
Sicut et in promissione tua:
10. tunc convertentur inimici mei retrorsum:
In quacumque die invocavero te:
ecce cognovi quoniam Deus meus es.
11. In Deo laudabo verbum, in Domino laudabo sermonem:
in Deo speravi, non timebo qui faciat mihi homo.
12. In me sunt, Deus, vota tua,
quae reddam, laudationes tibi.
13. Quoniam eripuisti animam meam de morte, et pedes meos de lapsu:
ut placeam coram Deo in lumine viventium.

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2. Have pity on me, O God, for man doth tread me down:
Fighting all day long he doth oppress me.
3. All day long they that spy on me do tread me down;
For many are fighting against me.
4. O Most High, the day I fear
I put my trust in thee.
5. In God will I praise with my words:—
" In God have I put my trust, I shall not fear:
What can flesh do unto me ?"

6. All day long they distort my words:
Against me for evil are all their thoughts:
7. They gather together to attack; they hide;
They watch my footprints,
As they wait for my life.
8. Let there be no deliverance for them:
In anger cast down the people !

9 O God, thou dost count my wandering life:
Thou dost put my tears before thee:
Are they not in thy reckoning ?
10. Then shall mine enemies turn back
In the day I call (upon thee):
This I know; for God is for me.

11. In God will I praise with my words:
In Yahwè will I praise with (my) words:—
12. " In God have I put my trust, I shall not fear;
What can man do unto me ?"

13. Upon me, O God, are thy vows:
I will pay thank-offerings to thee.
14. For thou hast rescued my life from death,
And my feet from stumbling;
That I may walk before God,
In the light of the living !

Observations

v. 3. ***inimici mei :*** See obs. Ps. 54. 7.

v. 4. ***Ab altitudine :*** A difficulty both as regards position and meaning. M.T. reads מָרוֹם at the end of v. 3, and St Jer. translates as a Divine name: *Altissime ;* so also Aq. This seems to us the best translation; but the position is better at beginning of v. 4 (as Vulg.) than at end of v. 3. Codex Vatic. reads in the middle of v. 3 *ἀπὸ ὕψους ἡμέρας*, thus giving: " mine enemies trampled on me all the day from the height of day: for many fighting against me are afraid: but I trust in thee." Cp. St August. (P.L., t. 36, col. 650) and the text of Cassiodorus (P.L., t. 70, col. 395). LXX. ℵ^{c,a} has: " for many are fighting against me from the height of day." LXX T agrees with Vulg.: " for many are fighting against me. From the height of day I shall (not) fear." Cp. St Hilary (P.L., t. 9, col. 557). With St. Jer., Aq., cp. Ps. 92. 9. Some moderns give the word an adverb. force—viz., " proudly "; but this is doubtful, as also Sym. *ὑψηλότεροι*. The objection against " height of day " (Vulg., LXX) is that the expression is doubtful Hebrew. The LXX may have read מִמָּרוֹם (cp. 73. 8).

vero : Omit as unnecessary.

v. 5. ***In Deo laudabo :*** Lit. from Heb., but exact meaning not clear: " in God I boast " (?), " in God I praise " (?), " of God I " boast " (?). Prob. the meaning is: " I will praise God (by) " (cp. 34. 2).

sermones meos : Same word v. 11 *sermonem, verbum.* Here M.T. has suffix *ejus* instead of LXX, Vulg. *meos.* St Jer. has no suffix and there is not one in v. 11. Prob. M.T. and LXX represent two interpretations: LXX seems better. The " word " is the refrain: " In God have I put my trust," etc. After *timebo* put colon: *quid* is interrog. Same obs. v. 11 where there is an extra line in the refrain to introduce the two names, *Yahwè* and *'Elohim.* There *caro* is changed to *homo.*

v. 6. *exsecrabantur :* St Jer. reading דְּבָרִים instead of דִּבְרֵי (M.T., LXX, Vulg.) gives *sermonibus me affligebant.* Read as M.T., etc., but vb. here in Piel prob. means *distort.*

v. 7. *Inhabitabunt,* from LXX reading גּוּר, *dwell ;* but with St Jer., Sym. read גּוֹר, *gather together,* or גּוּר, *attack ; Congregabuntur.*

et : Omit; not in M.T., St Jer.

calcaneum : M.T., St Jer. plur. *plantas.*

v. 8. *Sicut sustinuerunt :* Attach to preceding words, and render *as they wait for ;* St Jer. *expectantes.*

pro nihilo, etc., as LXX. Begin a new sentence with M.T., St Jer. Former= *on account of iniquity deliverance for them,* which is generally rendered interrog: "Shall they escape by iniquity ?" But St Jer. *Quia nullus est salvus in eis* agrees with LXX, Pesh., Vulg. in reading neg. אַיִן instead of M.T. אָוֶן. This neg. is correct. A difficulty remains with עַל, which possibly is corruption of אַל, thus making an intense neg.

confringes : Rather *detrahet,* St Jer.; but read 2 pers. imperative as M.T. (LXX, Vulg.).

v. 9. *Deus* is at end of previous line in M.T., St Jer.; but LXX, Vulg. better.

vitam meam, as LXX; St Jer. *Secretiora mea,* Sym. τὰ ἔνδον μου. The word in M.T. is only here: possibly *my wandering life.*

annuntiavi, as LXX; but M.T., Sym. = St Jer. *numerasti.* In M.T. אָהָה is prob. due to dittog. and is responsible for LXX, Vulg. *tibi.*

posuisti : With LXX, Vulg., Sym. read שַׂמְתָּ instead of M.T., St Jer. שִׂימָה.

lacrymas : Plur. also LXX: M.T., St Jer. sing.

in conspectu tuo : With LXX, Vulg., Pesh., Sym., St Jer. read לְנֶגְדֶּךָ instead of M.T. בְּנֹאדֶךָ, *in thy bottle.*

Sicut et, as LXX. St Jer. *sed non.* M.T. הֲלֹא = *Nonne ?* as Sym., which gives best sense.

in promissione tua, as LXX. Rather St Jer. *in narratione tua* followed by full-stop.

v. 10. *quacumque* is interpretative. Omit *te :* not in M.T., St Jer.

ecce, as LXX = הֵן : but M.T. זֶה = St Jer. *hoc.*

meus: לִי, rather *pro me.*

v. 11. See obs. on v. 5 above.

v. 12. *quae :* Omit; not in M.T., St Jer. And begin a new sentence.

laudationes : Heb. means *thank-offerings.* St Jer. *gratiarum actiones.*

v. 13. *et,* as LXX, St Jer. = prob. וְאֶת instead of M.T. הֲלֹא which is corrupt (cp. 116. 8).

placeam, as LXX; but M.T. = St Jer. *ambulem.* Same var. 116. 9. The idea of "walking before God" was too bold for LXX. The meaning of the Heb. is simply "be at God's service" (see *Biblica,* iii 58).

Notes

5. *my words*—namely, those that follow in the refrain. Also v. 11.

   flesh—i.e., mortal *man* (v. 11) contrasted with the immortal God.

8. A legitimate prayer of one in authority for the defeat of those who are plotting against law and order.

13. *thy vows—i.e.*, vows due to thee: votive offerings.

14. *In the light of the living.* God has spared the life of the Psalmist that he may still serve him in this life and not be sent into the darkness of death. For us the words have a fuller meaning: salvation from stumbling into sin (the death of the soul) means the beatific Vision in heaven.

PSALM LVI (Heb. 57)

Title

"For the musical director (?): do not destroy (see p. 20): of David: a miktam: when he fled from Saul into the cave."

Subject

This is much the same as that of the previous Ps. Beset by enemies (vv. 4, 5, 7) the Psalmist takes refuge in God and asks his help (vv. 2, 3). He is confident of divine assistance, and breaks into a joyful chant of praise, promising to extol God's great mercy and truth among the Gentiles (vv. 8-11). Verses 6, 12 form a refrain.

Authorship

The evidence of the title is corroborated by internal evidence. Nearly every expression in the Ps.—"have pity," "take refuge," "shadow of thy wings," "destruction," "reproach," "they that tread me down," "mercy and truth," "lions" (enemies), "tongue a sharp sword," "net," "dug a pit," "my glory"—is part of what may be called Davidic vocabulary.

Occasion

Twice was David forced to hide "in a cave" (1 K. xxii 1, xxiv 4 ff.). Agellius favours here the former occasion, on the ground that the Ps. is closely related to Ps. lv which

commemorates the incident at Gath, which is narrated in 1 K. xxi 10 ff. immediately before the account of David's hiding in the cave of Odollam. If the title was invented by a late writer from 1 K., it is peculiar that he did not insist on which of the two caves he meant.

Application

The Ps. gives an excellent illustration of St James's advice: "Is any of you sad? Let him pray. Is he cheerful in mind? Let him sing" (Jas. v 13).

Vulgate

2. Miserere mei, Deus, miserere mei:
quoniam in te confidit anima mea.
Et in umbra alarum tuarum sperabo,
donec transeat iniquitas.
3. Clamabo ad Deum altissimum:
Deum qui benefecit mihi.
4. Misit de caelo, et liberavit me:
dedit in opprobrium conculcantes me.
Misit Deus misericordiam suam, et veritatem suam,
5. et eripuit animam meam de medio catulorum leonum:
dormivi conturbatus.
Filii hominum dentes eorum arma et sagittae:
et lingua eorum gladius acutus.
6. Exaltare super caelos, Deus:
et in omnem terram gloria tua.
7. Laqueum paraverunt pedibus meis:
et incurvaverunt animam meam.
Foderunt ante faciem meam foveam:
et inciderunt in eam.
8. Paratum cor meum, Deus, paratum cor meum:
cantabo, et psalmum dicam.
9. Exsurge, gloria mea, exsurge, psalterium et cithara:
exsurgam diluculo.
10. Confitebor tibi in populis, Domine:
et psalmum dicam tibi in Gentibus:
11. Quoniam magnificata est usque ad caelos misericordia tua,
et usque ad nubes veritas tua.

12. Exaltare super caelos, Deus:
et super omnem terram gloria tua.

---

2. Have pity on me, O God, have pity on me;
For my soul taketh refuge in thee.
And in the shadow of thy wings I take refuge,
Until destruction shall pass away.
3. I call unto God Most High;
Unto God who dealeth well with me.
4. He shall send from heaven, and save me:
He shall make for a reproach those that tread me down. Sela.
God shall send his mercy and truth.
5. My soul is in the midst of lions:
I lie down [among] fierce ones.
The teeth of the sons of man are spears and arrows,
And their tongue is a sharp sword.
6. Be thou exalted, O God, above the heavens:
And may thy glory be above all the earth!

7. They have prepared a net for my feet,
And have bowed down my soul:
They have dug a pit before me,
And are fallen right into it. Sela.
8. My heart is ready, O God; my heart is ready:
I will sing and psalm!
9. Awake, my glory! awake harp and lyre!
I will awake the dawn!
10. I will praise thee among the peoples, O Lord;
And I will psalm of thee among the nations.
11. For great even to the heavens is thy mercy,
And thy truth even to the clouds!
12. Be thou exalted, O God, above the heavens:
And may thy glory be above all the earth!

Observations

v. 2. *confidit . . . sperabo :* Same verb in M.T. St Jer. *sperat . . sperabo.*
iniquitas : הַוּוֹת, *destructions* (cp. 5. 10, 52. 4, 9).
v. 3. *qui benefecit mihi,* as LXX—*i.e.,* גֹּמֵל, which is correct against M.T. גֹּמֵר, *accomplished.* St Jer. *ultorem* = גֹּאֵל.

v. 4. *conculcantes me :* With LXX., Vulg., St Jer. read plur. against M.T. sing.

v. 5. *et eripuit,* as LXX., Pesh.; but nothing corresponds to this in M.T., St Jer. where *my soul* is the subject in a new sentence, and *de* (LXX ἐκ) is ב, *in.* The chief difficulty, however, is *dormivi conturbatus* = LXX ἐκοιμήθην τεταραγμένος, M.T. אֶשְׁכְּבָה לֹהֲטִים, lit. *I lie down* (or *must lie down*) *flaming ones.* The partic. is parallel to *lions,* and so may be translated "fiery ones," a prep. being understood. St Jer. has *dormivit,* and, with Aq., Sym., makes *ferocientium* agree with *leonum.* No text is really satisfactory.

arma : חֲנִית, *spear ;* St Jer. *lanceae.*

v. 6. *et :* Read here and v. 12 with LXX, Vulg.: M.T., St Jer. omit (cp. 108. 6).

in should be *super* as in v. 12.

v. 7. *Laqueum*—i.e., *net.* See Davidic Pss. 9. 16, 10. 9, 25. 15, 31. 5, 35. 7, 8.

et incurvaverunt : Omit *et ;* not in M.T., St Jer.; but 3rd pers. plur. is better than M.T. sing. (Qal). St Jer. *ad incurvandum* prob. read infin.

et (2) *:* Also LXX; not M.T., St Jer.

v. 9. *exsurgam diluculo :* St Jer. *surgam mane.* M.T. can signify this, or *I will awake the dawn.* We prefer the latter (cp. Ps. cxviii 147).

v. 10. *et :* Not in M.T.; but read it (cp. 108. 4): *tibi* (2) is prob. rather *of thee* than *to thee.*

Notes

9. *my glory—i.e.,* my soul (cp. Ps. vii 6, xv 9 [M.T.], xxix 13).

10. By the Divine Office David has indeed sung the praises of God among the Gentiles.

PSALM LVII (Heb. 58)

Title

"For the musical director (?): do not destroy: of David: a miktam."

Subject

The perversity of corrupt judges. Their disregard for justice, their malicious lying, their deafness to the pleadings of the innocent, disgrace the administration of the law (vv. 2-6). In a series of vivid images the Psalmist describes

the punishments that shall fall upon these oppressors (vv. 7-10). The god-fearing shall rejoice when they witness the operation of divine justice (vv. 11, 12).

Authorship

Against the evidence of the title Driver objects that the author could not have been King David, for he would have removed the judges from office (*Literature of the Old Testament*, p. 376). But how do we know that the writer of the title supposed that David wrote the Ps. when he was in authority, and not, for example, during the reign of Saul, when he was powerless to remove the abuses he saw around him? Briggs is of opinion that the Ps. "is doubtless one of the oldest in the Psalter" (ii, p. 42).

Application

A warning against abuse of authority in any sphere of life (cp. *e.g.*, Mtt. xxiv 45-51).

Vulgate

2. Si vere utique justitiam loquimini:
recta judicate, filii hominum.
3. Etenim in corde iniquitates operamini:
in terra injustitias manus vestrae concinnant.
4. Alienati sunt peccatores a vulva, erraverunt ab utero:
locuti sunt falsa.
5. Furor illis secundum similitudinem serpentis:
sicut aspidis surdae, et obturantis aures suas.
6. Quae non exaudiet vocem incantantium:
et venefici incantantis sapienter.
7. Deus conteret dentes eorum in ore ipsorum:
molas leonum confringet Dominus.
8. Ad nihilum devenient tamquam aqua decurrens:
intendit arcum suum donec infirmentur.
9. Sicut cera, quae fluit, auferentur:
supercecidit ignis, et non viderunt solem.
10. Priusquam intelligerent spinae vestrae rhamnum:
sicut viventes, sic in ira absorbet eos.
11. Laetabitur justus cum viderit vindictam:
manus suas lavabit in sanguine peccatoris.

12. Et dicet homo: Si utique est fructus justo:
utique est Deus judicans eos in terra.

---

2. Verily do ye indeed pronounce justice ?
Do ye judge uprightly, ye sons of men ?
3. Yea, in heart ye work iniquities;
Your hands weigh out violence in the land.
4. The wicked become estranged from the womb:
They go astray from the belly; they speak falsehood.
5. They have poison like a serpent:
[They are] like the deaf asp that stoppeth its ears,
6. Which will not listen to the voice of the charmers,
Nor of the skilful spell-binder.

7. God shall smash their teeth in their mouth:
Yahwè shall break the grinders of the lions.
8. They shall sink away like running water:
He shall tread his bow till they fade away.
9. Like melting wax shall they disappear:
[Like] an abortion of woman they shall see the sun no more.
10. Before your prickles grow into a thorn-bush,
As he lives ! so shall he sweep them away in anger !

11. The just shall be glad when he seeth the vengeance:
He shall wash his feet in the blood of the wicked.
12. And man shall say: There is indeed reward for the just:
There is indeed a God who judgeth them on earth !

Observations

v. 2. *Si :* The first two lines are interrogative.
utique, as LXX, St Jer. reading אוּלָם which is correct against M.T. אֶלֶם, *silence.*

v. 3. *Etenim :* Translate *yea.*
injustias : M.T. sing.; but read חָמָס = *violence.* With Vulg., St Jer. read *in terra* in second line.
concinnant : The Heb. means (1) *make level,* (2) *weigh out.* Here read (2). In Vulg., LXX, Pesh. *manus* is subj., which is correct against M.T. תְּפַלֵּסוּן (correct to תְּפַלֵּסְנָה) and St Jer. *appendite.*

v. 4. *locuti sunt,* as LXX, correctly reading דִּבְּרוּ instead of M.T. דִּבְרֵי = St Jer. *loquentes.*
falsa : Rather *mendacium,* St Jer.

v. 5. *Furor*, as St Jer., gives one meaning of the Heb. word; but here, other meaning—viz., *poison.*

illis should be *eorum*, St Jer. M.T., St Jer. repeat *furor* before *serpentis :* prob. due to quasi-dittog. of previous word. Instead of the awkward *secundum similitudinem*, read with St Jer. simply *sicut.*

et, as LXX. Omit: not in M.T., St Jer., Sym.

obturantis, as LXX, St Jer., etc., reading participle instead of Hiph. jussive in M.T.

aures suas, as LXX. M.T., St Jer. sing.

v. 6. *et :* Not in M.T.

v. 7. *conteret . . . confringet.* Read perfects (of certainty) in M.T., St Jer. instead of imperatives.

v. 8. *Ad nihil devenient*, as LXX, prob. reading with Sym., St Jer. (*Dissolvantur*) יִמַּסּוּ. M.T. יְמָאֲסוּ is dubious.

decurrens : partic. also LXX, Sym.; but prob. interpret. of imperf. in M.T. = St Jer. (*aquae*) *quae defluunt.* Omit לָמוֹ in M.T.: due prob. to quasi-dittog. of previous ending.

arcum, as LXX, St Jer., Sym.—*i.e.*, קַשְׁתּ instead of M.T. חִצָּיו, (*his*) *arrows*, which does not suit the vb. *tread*—i.e., *bend* (the bow).

donec : so LXX, St Jer. M.T. כְּמוֹ, lit. *as.*

infirmentur, as LXX deriving from מלל, *fade, wither away*, and not from מלל, *circumcise* = (?) St Jer. *conterantur.*

v. 9. *cera :* so LXX, Pesh., Theod. The word in M.T. is found only here. Moderns following Targ., Aq., St Jer. *vermis*, render by *snail.* We prefer *wax*, for the following word is used of wax *melting* in 22. 15, 68. 3. The modern explanation that the snail melts by "leaving a slimy track as it crawls along" seems very far-fetched.

auferentur : Read plur. with LXX, Vulg., St Jer. against M.T., Aq., Sym. sing.

supercecidit ignis is from LXX reading נָפַל אֵשׁ instead of נֶפֶל אֵשֶׁת M.T., Aq., Sym., Theod., Targ., St Jer. *abortivum mulieris*, which is certainly correct (cp. Job iii 16). Omit *et* in Vulg., LXX.

v. 10. This verse is notoriously difficult. Vulg. faithfully renders LXX. St Jer. gives: *Ante quam crescant spinae vestrae in rhamnum, quasi viventes, quasi in ira tempestas rapiet eas.* Instead of יְבִינוּ (M.T., LXX, Vulg.) he (and with him Sym. and Targ.) seems to have read יִבְנוּ, lit. *build*, which, though rather strange in reference to *growth* of a plant, appears to be the right word here. Next, as all ancient versions derive the following word from סִיר, *thorn*, there seems to be no warrant for the modern derivation from סִיר, *pot.* (Against the modern translation see Briggs, ii, p. 48.)

The next difficulty is *sicut viventes* which supposes חַיִּים as in 55. 16, Nu. xvi 30; but here in M.T. we have חַי. We venture to suggest that a divine Name has fallen out or should be understood. The formula of an oath was חַי יהוה (or another of the Names), and it is not improbable that this was originally the meaning here. There is no *in* in M.T. hence we may supply one on the strength of the vers., or we may suppose that *anger* is personified. Modern renderings force the Heb. word to refer to "burning" thorns, "hot' fire, or "cooking" meat. These are unacceptable: for the Heb. word "always means *the burning wrath of God*" (Kirkpatrick, p. 330). There is no need for St Jer. to insert *tempestas:* the Heb. vb. means *sweep away* (as by a storm): it is used of divine visitation Job xxvii 21; Ps. 50. 3; elsewhere only Dan. xi 40: hence, again, the former word must refer to divine *anger*. Finally in M.T. read 3rd plur. suffix as LXX, Vulg., St Jer. instead of 3rd sing.

v. 11. *manus*, as LXX, Pesh.: but M.T., Sym.= St Jer. *pedes*.

v. 12. *Si utique . . . utique:* Rather *Vere . . . vere*, St Jer., M.T. *fructus* is lit. from Heb.: translate by *reward*.

judicans eos, as LXX= שֹׁפְטָם which seems better than M.T. שֹׁפְטִים = St Jer. *judicans*.

Notes

4. *become estranged—i.e.*, from God and the moral law. St Paul uses the word in the LXX here, in Ephes. iv 18; Col. i 21.

   from the womb. This is hyperbole: the meaning is that early in life (and through bad parents) the wicked fall into evil ways (cp. Gen. viii 21; Is. xlviii 8).

5. *deaf asp.* "The Arabs distinguish the 'deaf' serpent from that which answers the call of the charmer by hissing" (Kirkpatrick). The wicked judges who shut their ears to the pleadings of the innocent and to the voice of conscience are likened to the obdurate serpent. For a long dissertation on this verse see Calmet (tom. iv, pp. xxvi-xxxi).

7. The Psalmist warns the corrupt judges that their pernicious methods will bring upon them terrible punishments. In the vivid images that follow, we must make allowance for the vigorous expression that is characteristic of Oriental poetry.

10. See obs. above. If the translation we have given is correct, the meaning is that just as a violent storm uproots and sweeps away young thorn-bushes before they grow thick and hard, so shall God in anger drive away (into Sheol ?) the perverse judges.

11. The just shall rejoice through love of justice, when they see him who says: " Vengeance is mine " (Deut. xxxii 35), taking his revenge to satisfy outraged justice. The Psalmist pictures a field of slaughter over which the just man wades through the blood of the wicked, and contemplates the victory of the just Judge over the injustice of sinners. Though " sons of men " (v. 2) may become corrupt as judges, there is a Judge—thank God ! (the Psalmist concludes), who will see that justice finally prevails. The word *'Elohim* was used in Hebrew for both *God* and *judges.*

PSALM LVIII (Heb. 59)

Title

" For the musical director (?): do not destroy: of David: a miktam: when Saul sent and watched [M.T., St Jer. ' they watched '] his house [M.T., St. Jer. ' the house '] to kill him."

Subject

A prayer for deliverance from enemies who without cause plot against the Psalmist's life (vv. 2-5a). They speak evil against him (vv. 8, 13): but God will destroy them (vv. 10-13). In thanksgiving for God's protection the Psalmist promises to proclaim his might and mercy (vv. 17-18). A refrain, in which the enemies are likened to dogs prowling at night for food, occurs in vv. 7, 15.

This " exceedingly difficult " Ps. (Briggs) seems to have suffered mutilation and adaptation. The end appears to be missing altogether; while vv. 5b, 6 seem quite foreign to the context; and v. 9 is borrowed from Ps. ii 4. Also v. 14 appears to be an addition. What seems to have happened is that at some time of national calamity a Davidic Ps. was adapted to make a national prayer. For the greater part of the Ps. not only illustrates well what we read in 1 K.

xix 10 ff. (to which incident the title refers), but also has a style and vocabulary that is distinctly Davidic. On the other hand, the verses that upset the sequence of the Ps. certainly suppose that the enemies are hostile nations intent on the destruction of Israel.

We need not imagine that the original Ps. was written when David was actually in his house and before he evaded the guards through the ingenuity of his wife. The Ps. is commemorative of that occasion and was written after it.

VULGATE

2. Eripe me de inimicis meis, Deus meus:
et ab insurgentibus in me libera me.
3. Eripe me de operantibus iniquitatem:
et de viris sanguinum salva me.
4. Quia ecce ceperunt animam meam:
irruerunt in me fortes.
5. Neque iniquitas mea, neque peccatum meum, Domine:
sine iniquitate cucurri, et direxi.
6. Exsurge in occursum meum, et vide:
et tu, Domine, Deus virtutum, Deus Israel,
Intende ad visitandas omnes Gentes:
non miserearis omnibus, qui operantur iniquitatem.
7. Convertentur ad vesperam: et famem patientur ut canes.
et circuibunt civitatem.
8. Ecce loquentur in ore suo, et gladius in labiis eorum:
quoniam quis audivit ?
9. Et tu, Domine, deridebis eos:
ad nihilum deduces omnes Gentes.
10. Fortitudinem meam ad te custodiam,
quia, Deus, susceptor meus es:
11. Deus meus, misericordia ejus praeveniet me.
12. Deus ostendet mihi super inimicos meos, ne occidas eos:
nequando obliviscantur populi mei.
Disperge illos in virtute tua:
et depone eos, protector meus, Domine.
13. Delictum oris eorum, sermonem labiorum ipsorum:
et comprehendantur in superbia sua.
Et de exsecratione et mendacio annuntiabuntur in consummatione:

14. in ira consummationis, et non erunt.
Et scient quia Deus dominabitur Jacob:
et finium terrae.
15. Convertentur ad vesperam, et famem patientur ut canes:
et circuibunt civitatem.
16. Ipsi dispergentur ad manducandum:
si vero non fuerint saturati, et murmurabunt.
17. Ego autem cantabo fortitudinem tuam:
et exsultabo mane misericordiam tuam.
Quia factus es susceptor meus,
et refugium meum, in die tribulationis meae.
18. Adjutor meus, tibi psallam, quia, Deus, susceptor meus es:
Deus meus, misericordia mea.

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2. Deliver me from mine enemies, O my God:
And set me in security from them that rise up against me.
3. Deliver me from the workers of iniquity,
And save me from men of blood.
4. For, behold, they lay in wait for my life;
Strong ones gather together to attack me:
For no transgression or sin of mine, O Yahwè;
5. Not for guilt [of mine] do they run and take their stand against me.

Rouse thyself to come to me, and see!
6. Yea, thou, Yahwè, God of hosts, God of Israel!
Awake to visit all the nations:
Pity not any workers of iniquity! Sela.

7. They return at evening, and growl like a dog,
And prowl about the city.

8. Behold they pour forth by their mouth:
Swords are on their lips,
For "Who can hear!"—[say they].

9. And thou, Yahwè, dost laugh at them:
Thou dost deride all the nations.

10. O my strength, unto thee do I psalm;
For thou, O God, art my high retreat.
My God [with] his mercy shall go before me:
11. God shall let me look down on those that lie in wait for me,
12. Slay them not, lest my people forget:
Scatter them by thy power, and cast them down,
O Lord, my shield!
13. [Because of] the sin of their mouth, the word of their lips
Let them be caught in their pride:
And because of the cursing and the lying they speak,
14. Consume [them] in wrath; consume [them] that they may be no more.
And let them know that God hath dominion in Jacob,
Unto the ends of the earth. Sela.
15. They return at evening, and growl like a dog,
And prowl about the city.
16. They wander about for food:
And if they be not satisfied they tarry the night.

17. But as for me, I will sing of thy might,
And at morn will proclaim aloud thy mercy.
For thou hast been for me a high retreat,
And a place of refuge in the day of my distress.
18. O my strength, unto thee do I psalm:
For thou, O God, art my high retreat.
My God (my) mercy. . . .

Observations

v. 2. *et :* not in M.T.; but read with LXX, Vulg., St Jer. to balance v. 3b.

libera : The Heb. vb. means to *set on a high place* and so *secure from attack ;* from it comes the noun *high retreat*, vv. 10, 17, 18 (cp. obs. 18. 3, *susceptor*). For vb. see 20. 2: St Jer. *protege.*

v. 4. *ceperunt :* LXX ἐθήρευσαν, *hunted after ;* but St Jer. *insidiati sunt* is nearer the Heb.

irruerunt, as LXX, reading prob. יָגוֹדוּ instead of M.T. יָגוּרוּ. St Jer. *congregantur* may have read as LXX. Here and in 56. 7 it is difficult to decide whether the orig. vb. was גוּר, lit. *stir up strife*, or גּוּד, *attack*, or גָּדַר, (1) *penetrate*, (2) *gather in troops*, or (possibly) another vb. גּוֹר, *gather together.*

v. 5. *Neque . . . neque :* Rather *absque . . . absque,* St Jer.
iniquitas : The Vulg. translates by *iniquitas* three different Heb. words in vv. 3, 4, 5.
cucurri et direxi : Should be two plurals, as M.T., St Jer. The mistake is due, as Agellius points out, to final *nu* slipping from κατεύθυνα. For *direxi* read *praeparantur* (*i.e., prepare to take their stand*) with St Jer.

v. 6. *et* (2): translate by *Yea.*
Intende : LXX πρόσχες = חוּשָׁה (?), (cp. LXX and Heb in 38. 23). But with M.T. read הָקִיצָה = St Jer. *evigila.*
qui operantur : Vulg., LXX, St Jer. seem to have read פֹּעֲלֵי as in v. 3. M.T. בֹּגְדֵי, followed by אָוֶן, is not found elsewhere.

v. 7. *Convertentur :* Rather *Revertantur,* St Jer. Read *et :* not in M.T.
famem patientur = LXX λιμώξουσιν, which, remarks Agellius, some have regarded as corruption of οἰμώξουσιν = *wail,* hence *howl,* which comes near word in M.T. = St Jer. *latrent,* as Aq., Sym., Theod. Agellius is of opinion that LXX read a vb. הום, whence noun מְהוּמָה which LXX renders by ἐκλιμίαν in Deut. xxviii 20.
canes, as St Jer.: M.T., LXX sing. Prob. the refrain continued as in v. 16 before the Ps. was mutilated.

v. 8. *loquentur :* Heb. lit. *pour forth. in = by. et,* as LXX, is not in M.T., St Jer. *gladius* is plur. in LXX, St Jer., M.T.
quis audivit is said by the enemies.

v. 9. *ad nihilum deduces :* Rather *subsannabis,* St Jer.; the Heb. vb. is same as in 2. 4. The whole verse was probably added to the original Ps. at a time of war.

v. 10. *Fortitudinem meam,* as LXX, St Jer., Targ. and M.T. in v. 18—*i.e.,* עָזִּי instead of עָזּוֹ. Best translated as vocative.
custodiam, as LXX, Targ., St Jer. (*servabo*) and M.T.—*i.e.,* אֶשְׁמְרָה; but in v. 18 אֲזַמְּרָה, which Pesh. has in both places. This we prefer with Bäthgen, Cheyne, Briggs, etc. (cp. Ex. xv 1, 2).
susceptor : See on v. 2 *libera* above.

v. 11. *Deus meus,* as LXX—*i.e.,* אֱלֹהַי is better than M.T. אֱלֹהֵי: correct latter also in v. 18. St Jer. has *Dei mei misericordia.*
ejus, as LXX, Kt., Pesh. Qr., Targ. (and St Jer. ?) *mea.* In *Epist.* cvi (P.L., t. 22, col. 849) St Jer. remarks that LXX here "verius est." In v. 18 all read *mea,* but the line is truncated and the conclusion lost. In the Psalter חֶסֶד is always God's mercy, never the Psalmist's mercy.

v. 12. *ostendit :* Same vb. 54. 9.
inimicos—i.e., spies : See obs. on V. 9. St Jer. *insidiatoribus.*
ne occidas eos : Briggs well remarks: "No satisfactory explanation has been given of the text, though it is sustained by

the versions." Cheyne speaks of the whole line as "a crux interpretum." Reading *populi mei* Vulg. agrees with M.T., St Jer. against LXX, B *νόμου σου* and א^c,a *ὀνόματός σου*. Aq. and Theod. read *λαοῦ σου*, while Sym. combines two readings: *Μήποτε ἐπιλάθωνται ὁ λαός σου τοῦ νόμου σου*. In *Epist. ad Sun. et Fret.* (cvi *ut supra*) St Jer. says: "In graeco scriptum est 'legis tuae'; sed in LXX et in hebraeo non habet 'populi tui,' sed 'populi mei'; et a nobis ita versum est."

protector meus—i.e., *my shield;* see obs. 3. 4. Vulg., LXX are better than M.T., St Jer. *our shield.*

v. 13. *Delictum,* etc.: Another difficulty—the line is without a vb. It is not clear whether we should make it exclamatory: "O the sin [same Heb. word as *peccatum,* v. 5] . . . O the word," or supply a prep., as Sym., St Jer. *In peccato . . . in sermone.* The latter seems preferable. Fr. Rickaby (*Pss. made Easy*) suggests that *delictum* and *sermonem* are "accusatives after *depone* in the previous verse."

et (1) is better not read, as in Sym. St Jer. omits *Et* (2).

de: Heb. מ is best translated here *because of.* St Jer. omits and gives for the line *maledictionem et mendacium narrantes.* The vb. should be Piel as in M.T., not Niph. as LXX, Vulg. A relative is understood.

in consummatione . . . consummationis, from LXX, wrongly reading nouns instead of imperative vbs. as St Jer. *Consume . . . consume* and M.T.

v. 14. *et* (1): The conjunct. = *ut,* as St Jer.

et finium terrae: Read *ad fines terrae,* or *in finibus terrae,* St Jer. as M.T.

v. 15. *Convertentur:* Omit conjunct. in M.T., St Jer.; not in LXX, Pesh., Vulg., Sym., Theod. nor v. 7 above, where see obs. Read conjunct. before next vb.

v. 16. *dispergentur:* Rather here *vagabuntur,* St Jer. Omit *vero.*

et: Read waw conjunct. in M.T., or omit with St Jer.

murmurabunt, as LXX, St Jer., Aq., reading לִנּוֹן, *murmur;* but Pesh., Targ. read לוּן, *tarry the night,* which seems preferable.

v. 18. *Adjutor meus:* See on *Fortitudinem meam,* v. 10.

susceptor: See v. 10. *Deus meus:* see v. 11.

Notes

2. After escaping from Saul (1 K. xix 10), David prays to God for deliverance from the "men of blood" whom Saul has sent to watch the house with intent to murder him in the morning (1 K. xix 11). The expressions of innocency that follow in the Ps. are the same that we find

in the history when David is being persecuted by Saul, 1 K. xx 1, xxiv 12 (11).

4. On the three terms *transgression, sin, iniquity,* see note on l 3.

5b. This and the next verse seem to be later additions.

6. *Pity not—i.e.,* show no kindness to sinners while they are actually engaged in iniquity.

7. The spies lurking at night round David's house are likened to savage dogs, who, during the day, roam about the country or sleep, but at night come into the town and prowl about searching for food (cp. Ex. xxii 31; 3 K. xiv 11).

8. *Swords are on their lips.* Cp. lvi 5.
" *Who can hear* " the cry of the innocent, say the wicked who deny divine Providence (cp. ix 25, 32, 34; lxiii 6).

9. Added to the original Ps. from ii 4.

11. See note on liii 9.

12. *Slay them not.* Apparently the Psalmist does not desire the mortal destruction of his enemies, but that they should be put to flight and humbled. But the text is uncertain. Verse 14 seems to have been added later, and to refer to national enemies.

14. *Unto the ends of the earth—i.e.,* let all nations unto the ends of the earth know, etc.

17. *high retreat.* See note on xlv 12.

18. The ending of the Ps. seems to be lost.

PSALM LIX (Heb. 60)

Title

" For the musical-director (?): for the second choir (?): a testimony (? see p. 19): a miktam: of David: to teach: when he fought against Aram Naharayim [*i.e.,* " Syriam Mesopotamiae," St. Jer.] and Aram Soba [*i.e.,* " Syriam Soba," St Jer.]; and Joab turned back and smote of Edom in the valley of Melaḥ [*i.e.,* " in valle salinarum," St Jer.] twelve thousand (men)." Instead of M.T. " fought against " (=St Jer. " pugnavit ") the LXX has, as Vulgate, " succendit," evidently reading a different verb. The historical

events referred to are narrated in 2 K. viii; 1 Par. xviii. Naharayim—*i.e.*, Mesopotamia, included the territory between the Euphrates and the Chaboras. Syria of Soba (Vulg. "Sobal," after LXX) lay north-west of Damascus, between the Euphrates and the Orontes. The valley of Melaḥ—*i.e.*, Salt Vale—was probably what is known to-day as the Ghôr, south of the Dead Sea. In 2 K. and 1 Par. the number of the slain is given at "eighteen thousand." The difference between the figures is due either to a copyist's error or different reckoning. Even if both figures were original, and according to the same mode of calculation, nothing could thereby be alleged against the inerrancy of inspired Scripture, for we are not bound to hold that the titles of the Psalms are inspired.

Subject

During a military campaign the situation has become so serious for Israel that all hope seems lost (vv. 3-6); hence the Psalmist offers an earnest prayer to God (v. 7). Verse 8a seems to refer to a divine oracle given to David in the past (see note below). Buoyed up by the recollection of this promise, the Psalmist breaks forth into a pæan of joy (vv. 8b-10). Though God appears to have cast off Israel, he will yet lead his people to victory (vv. 11, 12). The Ps. ends with renewed petition. Human endeavours alone are of no avail in war: with God, however, victory is assured (vv. 13, 14).

Authorship

There is no serious argument against the Davidic authorship enunciated in the title of the Ps.

Occasion

This is given briefly in the title (v. 2). From the historical account it would appear that at the close of an exhausting expedition against Adarezar of Soba, whose army had been reinforced by Aramaic troops from Damascus (2 K. viii 3, 5), a sudden attack was made in the south by the Edomites (viii 13-16). The outlook must have seemed very black indeed for Israel; and the depression it caused is commemorated in the opening verses of this Ps. Victory, how-

ever, was granted at Salt Vale (viii 13). How acute was the crisis is not recorded in the historical account: the Psalmist, however, recalls his personal feelings on that occasion.

Verses 6b-14 are reproduced in Ps. cvii 7-14.

Application

Prayer for the conversion of England and confidence that God will bring this to pass in spite of present plight.

Vulgate

3. Deus, repulisti nos, et destruxisti nos:
iratus es, et misertus es nobis.
4. Commovisti terram, et conturbasti eam:
sana contritiones ejus, quia commota est.
5. Ostendisti populo tuo dura:
potasti nos vino compunctionis.
6. Dedisti metuentibus te significationem:
ut fugiant a facie arcus:
Ut liberentur dilecti tui:
7. salvum fac dextera tua, et exaudi me.
8. Deus locutus est in sancto suo:
Laetabor, et partibor Sichimam:
et convallem tabernaculorum metibor.
9. Meus est Galaad, et meus est Manasses:
et Ephraïm fortitudo capitis mei.
Juda rex meus:
10. Moab olla spei meae.
In Idumaeam extendam calceamentum meum:
mihi alienigenae subditi sunt.
11. Quis deducet me in civitatem munitam?
quis deducet me usque in Idumaeam?
12. Nonne tu, Deus, qui repulisti nos:
et non egredieris, Deus, in virtutibus nostris?
13. Da nobis auxilium de tribulatione:
quia vana salus hominis.
14. In Deo faciemus virtutem:
et ipse ad nihilum deducet tribulantes nos.

3. O God, thou hast cast us off, thou hast broken us down:
   Thou hast been angry;—O turn unto us !
4. Thou hast made the land to shake; thou hast split it open:
   O heal its fissures, for it tottereth !
5. Thou hast shown thy people hard things:
   Thou hast made us drink wine that bewilders !
6. Thou hast given a signal to them that fear thee,
   That they may flee from before the bow ! Sela.
7. That thy beloved may be delivered,
   O save with thy right hand, and answer me !

8. God hath spoken in his sanctuary.
   I will exult; I will divide Sichem,
   And measure off the valley of Sukkoth.
9. Galaad is mine, and mine is Manasses;
   And Ephraim is the strength of mine head.
10. Juda is my lawgiver:
    Moab is my wash-basin.
    Upon Edom will I cast my sandal:
    Philistia is subject to me !

11. Who will conduct me to a fortified city ?
    Who will lead me unto Edom ?
12. Wilt not thou, O God, [even though] thou hast cast us off,
    And goest not forth with our armies ?

13. O give us help from distress,
    For vain is [hope of victory] by man !
14. Through God [alone] shall we do mightily:
    Yea, it is he that shall trample down our adversaries !

Observations

v. 3. *et* (1): also LXX, St Jer. Not in M.T. *et* (2): not M.T., St Jer. *misertus es*, as LXX. St Jer. gives (*iratus*) *convertisti nos*. The vb. in M.T. means *turn*, but the precise translation is difficult to determine: "Thou dost turn (in mercy) to us" seems out of harmony with the context. Possibly "Thou dost turn (in hostility) towards us" is correct (cp. Jos. xxiv 20). The best method, however, seems to be to regard the vb. as jussive: "O turn (in mercy)," whereby we get parall. to v. 4, "O heal" (cp. Targ.). B.D.B. renders "take us back into power."

v. 4. *et :* Also LXX, St Jer.; not M.T.
conturbasti : Rather *disrupisti,* St Jer.
commota is not same Heb. vb. as *Commovisti.* In latter the final ה prob. belongs to ארץ.

v. 5. *dura :* M.T., St Jer. sing. *duritiam.*
compunctionis : LXX κατανύξεως, *stupefaction, slumber,* to which Vulg. gives meaning of vb. κατανύσσομαι, *be pricked.* Boylan (*Psalms,* i, p. 219) suggests that LXX, Aq., St. Jer. read תַּרְדֵּמָה, *deep sleep,* instead of M.T. תַּרְעֵלָה.

v. 6. *ut fugiant :* In M.T. the athnaḥ is misplaced.
arcus : The Aram. form in M.T. may be a relic of the orig. language of the Ps., or due to later correction.

v. 7. *exaudi me :* Read Qr. in M.T.; so versions. Same remark 108. 7.

v. 8. *sancto :* Rather *sanctuario,* St Jer.
et (1), as LXX: not M.T., St Jer. Same remark 108. 8.
tabernaculorum : Proper name. St Jer. *Soccoth.*

v. 9. *fortitudo,* as LXX, St Jer., prob. reading עֻזִּי or עֻזִּז instead of M.T. מָעוּז, where מ prob. due to dittog.
rex, as LXX. M.T. = St Jer. *legifer.*

v. 10. *spei* from LXX, deriving from Aram. רחץ, *trust.* M.T. רַחַץ is found only here = St Jer. *lavacri,* as Aq.
extendam is better than St Jer. *incedam.*
mihi alienigenae subditi sunt : The *alienigenae* (LXX ἀλλόφυλοι) are the Philistines. In cvii 10 Vulg. reads *mihi alienigenae amici facti sunt;* but in both places LXX has ἐμοὶ ἀλλόφυλοι ὑπετάγησαν. St Jer. reads *mihi Palestina foederata est* here, but in cvii *cum Philisthim foederabor.* M.T. has respectively עָלַי פְּלֶשֶׁת הִתְרוֹעָעִי and עֲלֵי־פְלֶשֶׁת אֶתְרוֹעָע. Though עָלַי is preferable, it is prob. that both forms are due to dittog., the previous word ending with עלי. Obviously the LXX preserves the best text: hence M.T., St Jer. are correct in this Ps. and incorrect in cvii (108). As regards the vb., LXX seems to read from רעע, *break;* St Jer., Aq., Theod. from רעה, *associate with;* many moderns, as B.D.B., from רוּעַ, *shout* (in triumph).

v. 11. *munitam :* so LXX, St Jer. here and cvii 11. M.T. has מָצוֹר and מִבְצָר : read latter in both places.
deducet (2) is not same Heb. vb. as previous line. In M.T. read imperf.: the initial yodh has slipped into מִי.

v. 12. *tu :* M.T. alone omits in 108. 12, corrupting it into maqqeph.
Deus (2): Omit with Sym., Pesh.
virtutibus : Rather *exercitibus,* St Jer.

v. 13. *salus* here means *victory. hominis* should be rather *ab homine,* St Jer.

v. 14. *ad nihilum deducet :* Same Heb. vb. 44. 6 (Vulg. *spernemus*). Read *conculcabit,* St Jer.

NOTES

4. "The danger threatening Israel is here figured by an earthquake cleaving the ground into rifts and chasms" (McSwiney).
5. *wine that bewilders.* Israel staggering under the blows from enemies is likened to a drunken man (cp. Is. li. 17, 22; Jer. xxv 15-18).
7. *thy beloved* is Israel, God's children.
8. *his sanctuary* may refer either to the Tabernacle or to heaven; or the word may possibly mean simply *in his holiness.* The divine oracle seems to have been given in the past; the Psalmist recalls it to mind, and, on the strength of it, gains new hope. The words that follow; "I will exult," etc., are not the oracle, but the words of the Psalmist exultant at the thought that victory must be his. The promise may be the famous prophecy in 2 K. vii, but more probably it is the oracle to which Abner referred when he told the ancients of Israel: "The Lord hath spoken to David, saying: By the hand of my servant, David, I will save my people, Israel, from the hands of the Philistines and from all their enemies" (2 K. iii 18). So Agellius.

   Sichem (Shekem) was the central place of importance in Canaan. *Sukkoth* was east of the Jordan, in the tribe of Gad (Jos. xiii 27). These two places are mentioned, says Agellius, because of their connection in the history of Jacob (Gen. xxxiii 17, 18). The meaning of *divide, measure off,* seems to be that, in spite of invasions, David will always retain possession of his territory east and west of the Jordan. He is confident of this because of the oracle to which he refers. By "dividing" the land Josue gave it in possession to the tribes.
9. *Galaad* (Gil'ad) denotes the southern part of the East Jordan territory. *Manasses* (Menashshe) probably indicates the northern part of the same region. West Jordan is represented by *Ephraim* ('Ephrayim) and *Juda* (Yehuda). The former is *the strength of my head* by providing military forces (Agellius); while the latter is the *lawgiver* because the seat of government was in Juda (Gen. xlix 10).

10. *Moab* was a pagan country east of the Dead Sea, and subject to David. No honorific title is given to it. On the contrary, it is compared to a *wash-basin* which was "brought to the victorious warrior to wash his feet when he returns from the battle" (Kirkpatrick). A still more contemptible expression is given to *Edom*, the extensive tract of land south of the Dead Sea. It is compared to the slave who has to perform the most menial of duties—viz., that of picking up the sandals thrown at him by his master (cp. Matt. iii 11). Another interpretation, however, supposes that David is determined to secure possession of Edom; and so the words refer to the custom narrated in Ruth iv 7. Moab actually was forced to serve David under tribute (2 K. viii 2, where notice the term "measure" as in v. 8 of this Ps). *Philistia* also was made subject to him (*ibid.*, v. 1).

11. But, at the moment, Edom is attacking: hence advance must be made against the *fortified city—i.e.* (probably), Petra, the capital of Edom (cp. Abdias, verse 3).

12. A delicate and touching appeal to the only reliable Leader.

13. A splendid acknowledgement that without God no victory is secure. It was this truth that made the genius of Marshal Foch at the close of the European war. Unfortunately the Peace Conference that met at Versailles elected to act without God—with unhappy consequences.

PSALM LX (Heb. 61)

Title

"For the musical director (?): on stringed music: of David."

Subject

The Psalmist in exile (v. 3) prays to God for strength and protection (vv. 2-5). He is confident that his prayer is heard: his throne shall never be overthrown (vv. 6-8). Quite securely, therefore, will he daily pay his vows to God (v. 9).

Verses 7, 8, are undoubtedly Messianic. David's throne remains for ever, for the Son of David shall reign from it for

ever, and of his kingdom there shall be no end (Lk. i 33). Jewish interpretation is in the same sense: according to the Targum the " king " (v. 7) is the Messiah.

Authorship

The title, the subject-matter, the dignity of the speaker, the phraseology, all point to Davidic authorship.

Occasion

The Ps. was written probably during Absalom's rebellion.

Vulgate

2. Exaudi, Deus, deprecationem meam:
intende orationi meae.
3. A finibus terrae ad te clamavi:
dum anxiaretur cor meum, in petra exaltasti me.
4. Deduxisti me, quia factus es spes mea:
turris fortitudinis a facie inimici.
5. Inhabitabo in tabernaculo tuo in saecula:
protegar in velamento alarum tuarum.
6. Quoniam tu, Deus meus, exaudisti orationem meam:
dedisti haereditatem timentibus nomen tuum.
7. Dies super dies regis adjicies:
annos ejus usque in diem generationis et generationis.
8. Permanet in aeternum in conspectu Dei:
misericordiam et veritatem ejus quis requiret ?
9. Sic psalmum dicam nomini tuo in saeculum saeculi:
ut reddam vota mea de die in diem.

---

2. O God, hear my cry: attend unto my prayer.
3. From the end of the earth I call unto thee,
[That] thou mayest lift me up, fainting in heart, on to a rock:
4. [That] thou mayest lead me, for thou art my refuge—
A tower of strength against the enemy.
5. I would abide in thy tabernacle always:
I would take refuge under the cover of thy wings. Sela.
6. Yea, thou, O God, hast heard my prayer:
Thou hast given [me] the inheritance of them that fear thy name.

7. Days thou wilt add to the days of the King:
   His years shall be as generation after generation.
8. He shall sit enthroned for ever before God:
   Mercy and truth shall guard him.

9. So will I psalm to thy name for ever,
   While I pay my vows day by day.

Observations

v. 3. *finibus :* M.T. sing. St. Jer. *novissimo.*
exaltasti me, as LXX, Pesh. = תְּרוֹמְמֵנִי instead of M.T. מִמֶּנִּי רוּם, (*a rock*) *that is higher than I.* Obviously LXX is better. St Jer. incorrectly translates the line: *Cum fortis elevabitur adversum me.* Begin a new line with *Deduxisti,* as in LXX, Vulg., Pesh.

v. 4. *spes :* See obs. 14. 6. The corresponding vb. is in v. 5, *protegar.*

v. 6. *Quoniam :* כִּי here means *Yea.*
orationem meam : LXX plur. M.T. has *my vows* (cp. v. 9): but LXX, St Jer., Vulg. seem to have read תפלתי as v. 2, and this seems the better reading. The first stanza is the prayer; the second begins with confidence that that prayer is heard.
timentibus, as St Jer., LXX; but M.T. has absol. after constr., and so ought prob. to be rendered by genitive.

v. 7. *usque in diem,* as LXX = prob. כְּיָמִים instead of M.T. כְּמוֹ, *as, like.* St Jer. and Sym. *donec.*

v. 8. *Permanet :* Rather *Sedebit,* St Jer.
ejus : Omit; not in M.T., St Jer.
quis requiret, as LXX (B adds αὐτῶν). The interrog. comes from reading מִי or מָן (Aram.) instead of Piel imperative מַן, which is obviously what is meant in M.T. Better omit altogether as St Jer., Aq., Sym. It is difficult to account for *requiret.* Did LXX read some form of דָּרַשׁ ? However, M.T. has the right vb. *guard him.* Read, therefore, as St Jer.; and cp. Prov. xx 28.

Notes

2. Cp. xvi 1 and see note there.
3. *end of the earth.* Prob. the confines of the land whither David had fled from Absalom (2 K. xv 22-26).
   lift me up on to a rock—i.e., put me out of danger (cp. xxvi 6).
5. Cp. xxvi 5.

6. The *inheritance* is Canaan and the rule over Israel. David is confident that his throne shall not be taken from him: he has a vision of the Messianic King (cp. xx 5; Dan. vii 14; Lk. i 32, 33; also 2 K. vii 12-16).
8. *Mercy and truth.* Cp. David's words 2 K. xv 20. Mercy and truth, like two accompanying angels, attend the Messiah (cp. xxxix 11; Jo. i 14).

PSALM LXI (Heb. 62)

Title

"For the musical director (?): for Yeduthun (see Ps. xxxviii): a psalm of David."

Subject

Beset by enemies the Psalmist puts his sole trust in God (vv. 2-5). He exhorts his followers to like confidence (vv. 6-9). Man compared with God is nothingness (v. 10). Verse 11 seems to give advice to people certain of victory. Verses 12, 13, remind the people of two great truths revealed at Sinai.

Authorship

With a certain amount of ingenuity, Professor Emery Barnes has attempted to connect this Ps. with Nehemiah (*Expositor*, February, 1921). But the old Hebrew title-writer attributed the Ps. to David: the terms by which God is addressed are those of Ps. xvii, which is certainly Davidic: the tone is not unlike that of Pss. iv, xxxviii: the situation, as Agellius points out, suits the period of Absalom's revolt (cp. v. 4 with 2 K. xv 14; v. 5 with 2 K. xv 4-9).

Vulgate

2. Nonne Deo subjecta erit anima mea ?
   ab ipso enim salutare meum.
3. Nam et ipse Deus meus, et salutaris meus:
   susceptor meus, non movebor amplius.
4. Quousque irruitis in hominem ?
   interficitis universi vos: tamquam parieti inclinato et maceriae depulsae ?

5. Verumtamen pretium meum cogitaverunt repellere, cucurri in siti:
ore suo benedicebant, et corde suo maledicebant.
6. Verumtamen Deo subjecta esto, anima mea:
quoniam ab ipso patientia mea.
7. Quia ipse Deus meus, et salvator meus:
adjutor meus, non emigrabo.
8. In Deo salutare meum, et gloria mea:
Deus auxilii mei, et spes mea in Deo est.
9. Sperate in eo, omnis congregatio populi,
effundite coram illo corda vestra:
Deus adjutor noster in aeternum.
10. Verumtamen vani filii hominum, mendaces filii hominum in stateris:
ut decipiant ipsi de vanitate in idipsum.
11. Nolite sperare in iniquitate, et rapinas nolite concupiscere:
divitiae si affluant, nolite cor apponere.
12. Semel locutus est Deus, duo haec audivi,
13. quia potestas Dei est, et tibi, Domine, misericordia:
quia tu reddes unicuique juxta opera sua.

---

2. Only in God is my soul at rest;
For from him is my salvation.
3. Only *he* is my Rock and my salvation,
My high retreat: I shall not be (greatly) moved.
4. How long will ye rush upon a man!
Ye all are battering him to death—
Like a toppling wall, like a tottering fence!
5. Only how to expel [me] from my honourable position they consult:
They find pleasure in falsehood:
With their mouth they bless, and in their heart they curse. Sela.

6. Only in God be at rest, my soul;
For from him is my hope.
7. Only *he* is my Rock and my salvation,
My high retreat: I shall not be moved.

8. With God is my safety and my glory:
   The Rock of my strength and my refuge is in God.
9. Trust in him all ye assembly of people:
   Pour out your hearts before him:
   God is a refuge for us. Sela.

10. Only emptiness are the sons of mankind:
    Deception are the sons of man:
    Together in the scales they rise up because of [their] emptiness.
11. Trust not in oppression, and desire not plunder:
    To riches that may accrue, attach not thy heart.
12. Once God spoke two things that I have heard:
    [Namely] that power is God's, and thine, O Lord, is mercy:
13. For thou renderest to every man according to his work.

Observations

v. 2. *Nonne :* Six times אַךְ begins a line in this Ps. It is best translated by *Only*, or, perhaps, *Verily*.
subjecta erit : See obs. 37. 7. Here M.T. has noun, but in v. 6 vb. The vers. read vb. in both places, but not two imperatives. There is no compelling reason for identity, nor for changing *salutare* into *patientia*, or vice versa, for the mere sake of conformity.
enim : Read with LXX (cp. v. 6 [*quoniam*], Heb. כִּי).

v. 3. *Deus meus :* Heb. *my Rock ;* also v. 7 below.
susceptor = adjutor, v. 7. See obs. 18. 3.
amplius is not in v. 7, and may be a gloss. Translate *greatly*.

v. 4. *interficitis :* Read Piel instead of Pual in M.T. The meaning is *assassinate by repeated blows :* hence *batter to death.* Understand *eum.*
et : Also LXX, St Jer. Not in M.T.

v. 5. *pretium meum*, as LXX = מַשְׂאֵתִי, which is better than M.T. מְשִׂאֵתוֹ.
cucurri : Vulg. mistakes ἔδραμον for 1st pers. instead of 3rd pers. With M.T., St Jer. *placuerunt*, read יְרָצוּ instead of LXX, Pesh. יָרָצוּ.
in siti comes from LXX ἐν δίψει, which is corruption of ἐν ψεύδει (Agellius) = M.T., St Jer. *in mendacio.*
ore suo, as LXX, St Jer., Pesh., Targ. = בְּפִימוֹ instead of M.T. בְּפִיו.

v. 6. *patientia :* Rather *praestolatio*, St Jer.

v. 7. *Quia* = אַךְ : see obs. on v. 2. *Deus meus :* see obs. v. 3.

v. 7. *emigrabo :* St Jer. *timebo.* M.T. same vb. as v. 3.

v. 8. *salutare :* M.T. has same word in vv. 2, 3, 7, where Vulg. has *salutare, salutaris, salvator.* Here M.T. has slightly different form of same word.

Deus : Heb. *Rock* as vv. 3, 7.

et (2): Also LXX; not M.T., St Jer.

spes : See obs. 14. 6. *Adjutor* (v. 9) is same Heb. word.

v. 9. *congregatio,* as LXX = עֵדָה (cp. 7. 8) instead of M.T. עֵת = St Jer. (*omni*) *tempore.* Read as LXX and omit ב before כל in M.T.

corda : M.T., St Jer. sing.

in aeternum : Vulg. wrongly incorporates διάψαλμα into the text. Heb. *Sela* = St Jer. *Semper.*

v. 10. *vani :* Rather *vanitas,* St Jer. and Vulg. *vanitate* below.

filii hominum (bis). Heb. בְּנֵי־אָדָם and בְּנֵי־אִישׁ. See obs. 49. 3.

mendaces : Rather *mendacium,* St Jer.

in stateris is prob. better in next line, as in M.T., St Jer.

ut decipiant, etc., as LXX. St Jer. has (*in stateris*) *dolosis fraudulenter agunt simul.* All three apparently suppose לעולת, from עָוַל, *act wrongfully,* but M.T. לַעֲלוֹת from עָלָה, *go up, rise* (in the scales), is doubtlessly correct. Then the prep. מ is not *de* (Vulg.) but rather *propter.*

v. 11. *iniquitate :* St Jer. *calumnia.* The Heb. means *oppression.*

rapinas : M.T., St Jer. sing.

concupiscere = LXX ἐπιποθεῖτε, prob. reading תתאבו, *long for, desire* (cp. LXX in cxviii [119] 174). This is not quite satisfactory, but seems better than M.T. תֶּהְבָּלוּ translated by B.D.B. "*become vain* (*i.e.*, be demoralised) by robbery," which seems to stretch a meaning. St Jer. (*ne*) *frustremini* gives poor sense. If LXX is right the ל in M.T. prob. belongs to next word, giving the smoother reading: "to riches that accrue," etc.

affluant, as LXX and St Jer. *fluxerint,* rightly reading יָזוּב instead of M.T. יָנוּב, *bear fruit.*

v. 12. *haec :* זוּ is better translated as rel.

v. 13. *opera :* Plur. also LXX; M.T., St Jer. sing.

Notes

3. *my Rock.* This term became almost a proper name of God in the O.T., as is evidenced by such passages as the Canticle of Moses, Deut. xxxii; the Canticle of Anna, 1 K. ii 2; the Canticle of David, 2 K. xxii; Isaiah xvii 10.
4. *Ye all,* etc. This line is a parenthesis.
5. Cp. 2 K. xv 4-9.

9. *ye assembly*. Probably the faithful band that rallied round David (2 K. xv 16 ff., xvii 2).
10. If the people put their trust in God they need not fear the schemes of men: for the power of men put on a scale with the might of God against it, has no weight, but rises in the balance, the power of God weighing down the other scale.
11. Perhaps a warning not to imitate the coercion and plundering practised by Absalom's followers.
12. God spoke once on a solemn occasion at Sinai, when he laid stress on two truths (see Ex. xx 5, 6).
13. St Paul quotes the last line in Rom. ii 6. A man may exercise his freewill to do good or evil: but at the day of judgement God will reward or punish accordingly (cp. Prov. xxiv 12).

PSALM LXII (HEB. 63)

TITLE

"A psalm: of David, when he was in the desert of Juda" (LXX B and Vulg. "Idumaea").

SUBJECT

The morning prayer (v. 2) of a king (v. 12), who, in the wilderness (v. 3), is hiding from his enemies (vv. 10, 11). He expresses intense love for the service of God, his satisfaction in prayer, and ardent attachment to his merciful helper (vv. 4-9). He and his followers shall rejoice in God, while their enemies shall be brought to silence (v. 12). The Ps. is one of the most beautiful in the Psalter.

Already in the first ages of the Church this Ps. formed part of the daily morning prayers to which the faithful were invited (cp. *Constit. Apost.*, ii 59, viii 37; P.G., t. 1, col. 744, 1140). In the old Roman Psalter it was recited as the third Ps. at Lauds every day; but in the rule of St Benedict, only on Sundays, as in the present Office.

Authorship

The speaker is a "king": the expressions used are found in Davidic Pss. Without doubt this is "a psalm of David" as the title states.

Occasion

David is a fugitive in the wild parts of Juda. This situation fits both the time of Saul's persecution and that of Absalom's rebellion. Vigouroux, D'Eyragues and others favour the former occasion (1 K. xxii 5); but the latter seems better. Verse 12 speaks of a "king" who can hardly be other than the Psalmist himself. Although anointed as king before the persecution of Saul (1 K. xvi 13), David was not then *de facto* in power. The situation in the Ps. better suits the occasion when David, as king, passed through the northern parts of Juda (2 K. xv 23, 28). Agellius points out how aptly David's words in 2 K. xv 25 reflect the thoughts of this Ps. Moreover, the tone is very like that of Pss. xli-xlii, which, as we have seen, were written by a Qoraḥite who accompanied David in his flight from Absalom.

Vulgate

2. Deus, Deus meus,
ad te de luce vigilo.
Sitivit in te anima mea,
quam multipliciter tibi caro mea.
3. In terra deserta, et invia, et inaquosa:
sic in sancto apparui tibi,
ut viderem virtutem tuam, et gloriam tuam.
4. Quoniam melior est misericordia tua super vitas:
labia mea laudabunt te.
5. Sic benedicam te in vita mea:
et in nomine tuo levabo manus meas.
6. Sicut adipe et pinguedine repleatur anima mea:
et labiis exsultationis laudabit os meum.
7. Si memor fui tui super stratum meum,
in matutinis meditabor in te:
8. quia fuisti adjutor meus.
Et in velamento alarum tuarum exsultabo,

9. adhaesit anima mea post te:
me suscepit dextera tua.
10 Ipsi vero in vanum quaesierunt animam meam,
introibunt in inferiora terrae:
11. tradentur in manus gladii, partes vulpium erunt.
12. Rex vero laetabitur in Deo,
laudabuntur omnes qui jurant in eo:
quia obstructum est os loquentium iniqua.

---

2. O God, my God, I seek thee at dawn.
My soul is athirst for thee:
My flesh doth pine for thee
In a dry and dreary land, where no water is.

3. As in the sanctuary I beheld thee,
Seeing thy power and thy glory,
4. (For thy mercy is better than life:
My lips shall laud thee)—
5. So in my life will I bless thee,
(And) lift up my hands in thy name.

6. As with marrow and fat shall my soul be sated;
And with jubilant lips my mouth shall praise;
7. When on my couch I remember thee,
Through night watches will I meditate on thee.
8. For thou hast been my help,
And in the shadow of thy wings I rejoice.
9. My soul doth cling to thee:
Thy right hand doth take hold on me.

10. So they shall seek my life in vain:
Into the underworld shall they go:
11. Delivered over unto the power of the sword shall they be:
A portion for foxes shall they become.
12. But the king shall rejoice in God:
Every one that sweareth by him shall glory;
Because the mouth of them that speak lies is stopped.

Observations

v. 2. In M.T. אֱלֹהַּ is prob. a gloss. The LXX prob. did not read it. So Vulg. is preferable to St Jer.: *Deus fortitudo mea tu es; de luce*, etc.

quam multipliciter is from LXX wrongly reading כַּמָּה instead of M.T. כָּמַהּ = St Jer. *desideravit*. There should be no full-stop after *caro mea*, but after *inaquosa*.

v. 3. *invia* = LXX ἀβάτῳ. M.T. עָיֵף, *dreary* (prob. read fem. as in 143. 6). St Jer. *conficiente* (*consitiente*?). No *et* (2) in M.T.

sic : Prob. correlative with *Sic*, v. 5.

v. 4. *vitas :* The plur. is Hebraism.

v. 5. *et :* Not in LXX, St Jer., M.T.

v. 6. *laudabit :* Not same Heb. as *laudabunt*, v. 4.

v. 7. *Si :* There should be no full-stop after *os meum*. אִם here seems to mean *when :* Duhm changes it to אַף. St Jer. renders *Recordans tui*.

matutinis : The Heb. means *watches;* here *night watches*, as the parall. *on my couch* shows.

v. 8. *adjutor :* Rather *auxilium*, St Jer. No full-stop after *meus*, but after *exsultabo*.

v. 10. *vero :* The waw is here consequential.

in vanum, as LXX = לַשָּׁוְא, which is better than M.T. לְשׁוֹאָה, *for desolation* or *destruction*, and St Jer. *interficere*.

v. 11. *manus :* Translate by *power*. Hebraism.

v. 12. *iniqua :* Rather *mendacium*, St Jer.

Notes

2. *at dawn.* The meaning may be seek *earnestly*, but there is no reason why the primary meaning, seek *at dawn*, should not be equally good. Cp. the ardent longing in Ps. xli 2, probably written at the same time as this.

soul and *flesh* together indicate the whole being of man.

a dry and dreary land—in two senses; first, literally, because David was hiding in the wilderness; secondly, figuratively, because of the state of his mind (cp. cxlii 6).

3. The *sanctuary* is the Tabernacle where God was present over the Ark. The word *beheld* seems, here, to denote ecstatic contemplation. The memory of this ecstasy, in which David was given to understand something of God's great power and glory, by God's loving-kindness (which is better than that which men hold as most precious—namely, life), makes him promise to devote his whole life to prayer and praise. Verse 4 is best taken as a parenthesis.

5. *lift up hands*—in prayer (cp. xxvii 2).
6. *marrow and fat.* With prayer the soul is nourished as if by most wholesome foods.
7. Cp. iv 5. The Jews divided the night into three watches (Lam. ii 19; 1 K. xi 11) until they adopted the Roman method of four watches, each of three hours' duration (Mtt. xiv 25; Mk. xiii 35).
8. *in the shadow of thy wings.* See note on xvi 8.
10. *the underworld—i.e.*, Sheol (cp. Ezec. xxvi 20, xxxii 18, 24; Is. xliv 23; Ephes. iv 9).

There is no "imprecation" in this and the next verse. After prayer the Psalmist is certain that the revolutionaries shall be defeated in the civil war they have provoked: they shall fall before the sword, and foxes (or jackals) shall eat their carcases on the battlefield.

12. *sweareth by him* (cp. Deut. vi 13, x 20; Is. lxv 16).
mouth . . . stopped. Cp. Rom. iii 19.

PSALM LXIII (Heb. 64)

Title

"For the musical director (?): a psalm: of David."

Subject

A prayer for protection against iniquitous slanderers, who, disbelieving in divine intervention, conspire against the Psalmist (vv. 2-7). God's punishment shall come upon them suddenly, surprising even good men, who, however, will praise his awful works (vv. 8-11).

Authorship

The title attributes the Ps. to David. As regards internal evidence, "the Ps. has its distinctive peculiarities, though numerous parallels of thought and language are to be found in other Psalms," says Kirkpatrick; and he quotes especially Pss. v, vii, x, xii, xiv, xxxvi, lii, lv, lvii, lviii (Hebrew numbering), all of which were written, according to titles, by David.

Application

Some of the Fathers interpret the Ps. in a Messianic sense. We are all familiar with St Augustine's exposition which is chanted at the second nocturn of Tenebrae for Good Friday; and though we cannot say that it is Messianic except by application, we may well employ this interpretation when reciting the Ps. at Divine Office.

Vulgate

2. Exaudi, Deus, orationem meam cum deprecor:
a timore inimici eripe animam meam.
3. Protexisti me a conventu malignantium:
a multitudine operantium iniquitatem.
4. Quia exacuerunt ut gladium linguas suas:
intenderunt arcum rem amaram,
5. ut sagittent in occultis immaculatum.
6. Subito sagittabunt eum, et non timebunt:
firmaverunt sibi sermonem nequam.
Narraverunt ut absconderent laqueos:
dixerunt: Quis videbit eos?
7. Scrutati sunt iniquitates:
defecerunt scrutantes scrutinio.
Accedet homo ad cor altum:
8. et exaltabitur Deus.
Sagittae parvulorum factae sunt plagae eorum:
9. et infirmatae sunt contra eos linguae eorum.
Conturbati sunt omnes qui videbant eos.
10. et timuit omnis homo.
Et annuntiaverunt opera Dei,
et facta ejus intellexerunt.
11. Laetabitur justus in Domino, et sperabit in eo,
et laudabuntur omnes recti corde.

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2. Hear my voice, O God, in my anxiety:
Preserve my soul from dread of an enemy.
3. Thou wilt hide me from a council of evil ones,
From a crowd of workers of iniquity,
4. Who have whet their tongue like a sword,
Have trodden the bow—O bitter resolution!—

5. To shoot in secret at the blameless.
   Suddenly and without fear they shoot at him:
6. They pledge themselves to an evil resolution:
   They discuss how to hide the snares:
   They say: Who will see them!
7. They search out evil: they finish their diligent search;
   And each one advances (to the attack) with a deep heart.

8. But God shall shoot an arrow at them:
   Sudden shall be their wounds,
9. And their tongues shall have failed against them:
   All that see them shall flee away.
10. And everyone shall fear:
    And men shall tell of the work of God,
    And understand his deeds.
11. The just man shall rejoice in Yahwè, and take refuge in him;
    And all who are upright of heart shall utter praise.

Observations

v. 2. *orationem :* Read *vocem* with St Jer., M.T., LXX א.
cum deprecor : Paraphr. of Heb. lit. *in my anxiety.*
animam meam, as LXX, is correct against M.T. חַיַּי, "an unconscious substitution by a late copyist, owing to his interpretation of נפשׁ as 'life'" (Briggs).

v. 4. *Quia :* Rather *qui ;* LXX οἵτινες; M.T. אֲשֶׁר. Duhm regards it as conjunction. *linguas* is sing. in M.T., St Jer.
arcum : See obs. on 58. 8.
rem : דָּבָר here is *matter, resolution ;* also v. 6, Vulg. *sermonem.* See obs. on 41. 9.

v. 7. *defecerunt :* With Vulg., LXX, St Jer. read 3rd pers. against 1st pers. in M.T. The Heb. verb means *come to an end,* not in the sense of *fail,* but rather *accomplish.*
scrutantes scrutinio, as LXX, St Jer.—*i.e.* ,חֹפְשִׂים חָפַשׂ instead of M.T. חָפְשִׂי מְחַפֵּשׂ, where a copyist has attached מ to the wrong word.
Accedet, as LXX—*i.e.,* קָרֵב, is better than M.T. קֶרֶב, *inward part ;* St Jer. *cogitationibus:* but read the conjunction in M.T.
ad : M.T., LXX, St Jer. have *and.* The meaning of "each one advances *and* a deep heart" seems to be "each one . . . *with* a deep heart."

v. 8. *et exaltabitur :* Here begins a new strophe. Vulg. after LXX read prob. וַיִּקָם; but M.T. וַיֵּרֶם is correct. Change, however, waw consec. to waw conjunct. So St Jer. *Sagittabit ergo eos* (*Deus*). The object of the verb has become *Sagittae* in Vulg.: read *sagittam*, sing. as M.T.

parvulorum from LXX reading פְּתָאִים wrongly instead of M.T. פִּתְאֹם (cp. v. 5 above) = St Jer. *repentino*. But begin a new line in M.T.

factae sunt : הָיוּ, perfect of future certainty. The subject is *plagae*.

v. 9. *et infirmatae sunt contra eos linguae eorum :* The solution of this difficult line may be as follows. (1) Read plur. *linguae* as Vulg., LXX, St Jer. against M.T. sing., and make it the subj. of the vb. as in LXX, Vulg. (2). Read יַכְשִׁילוּ (or possibly Hoph. form) instead of M.T. יַכְשִׁילֻהוּ, where the suffix is awkward and does not appear to have been read by some LXX texts, Vulg., and St Jer. (*et corruent in semetipsos linguis suis*). The vb., lit. *stumble*, means here *become weak* or *fail*.

Conturbati sunt : Rather *fugient*, St Jer., and cp. Vulg. xxx 12.

v. 10. *opera :* M.T., St Jer. sing. The waws in this verse make perfects of certainty.

Notes

4. *whet their tongue like a sword.* It has been remarked that in the days of the Psalmists public opinion was largely a matter of talk. " Orientals had a gift of abusive speech, which took the place of the modern newspapers " (*Expositor*, September, 1924, p. 165).

trodden the bow. See obs. vii 13.

6. *them*, probably the *snares ;* but, perhaps, indirect speech for " *who shall see us*," *say they*. In the latter case the enemies deny divine Providence, as in x 4, 11, 13 (Heb.), xi 5, lviii 8.

7. *deep heart—i.e.*, a heart in which is laid a deep scheme (cp. Is. xxix 15).

10. *fear*, with reverential fear, not dread (v. 2).

PSALM LXIV (Heb. 65)

Title

" For the musical director (?): a psalm: of David: a song." The Vulgate adds: " (canticum) Jeremiae et Ezechielis, populo transmigrationis, cum inciperent exire." This addi-

tion, though found in the Old Latin texts, has no place in other authorities. We cannot, therefore, regard it as authentic, although it may embody a tradition.

Subject

A hymn of praise and thanksgiving to God at Sion, Lord of all things (vv. 2, 3). After confessing their sins (v. 4) the people express their delight at being present at the sanctuary in Jerusalem (v. 5). Thus far is introductory. The hymn of praise then begins. God, wonderful in justice, is the hope of world (v. 6). For he made the high mountains and is Lord of the terrifying seas (vv. 7-9). He gives fertility to the soil and prepares the harvest (v. 10). A parenthetical blessing on the soil is invoked (v. 11). All good things come from his bounty—excellent pastures, hills covered with foliage, flocks of sheep with their lambs, valleys full of corn—and they all proclaim with joy the goodness of God (vv. 12-14).

Authorship

In spite of the testimony of the title, several conservative scholars, Catholic and non-Catholic, hesitate to attribute this Ps. to David. They consider that the tone is quite unlike that of Davidic Pss. The explanation may be that whereas most of David's Pss. were, in the first instance, private reflections written down for his own devotions, this Ps. was composed by him as a hymn for public use. With regard to date, the liberal critics do not find it easy, from their sole method of internal evidence, to produce objections against Davidic date.

Occasion

The Ps. was written for use at one of the Festivals when the Israelites flocked to the central sanctuary at Jerusalem. Probably the feast in question was that of Firstfruits or Pentecost, kept fifty days after the Passover (cp. Ex. xxiii 16; Lev. xxiii 10-21; Deut. xvi 10; Acts ii 1).

Application

Thanksgiving to God, Lord of the whole earth and the mighty sea, giver of all that is good and beautiful in nature,

who, in spite of our sins and unworthiness, has called us to his altar to minister there.

VULGATE

2. Te decet hymnus, Deus, in Sion:
et tibi reddetur votum in Jerusalem.
3. Exaudi orationem meam:
ad te omnis caro veniet.
4. Verba iniquorum praevaluerunt super nos:
et impietatibus nostris tu propitiaberis.
5. Beatus, quem elegisti, et assumpsisti:
inhabitabit in atriis tuis.
Replebimur in bonis domus tuae:
6. sanctum est templum tuum, mirabile in aequitate.
Exaudi nos, Deus, salutaris noster,
spes omnium finium terrae, et in mari longe.
7. Praeparans montes in virtute tua, accinctus potentia;
8. qui conturbas profundum maris sonum fluctuum ejus.
9. Turbabuntur Gentes, et timebunt qui habitant terminos a signis tuis:
exitus matutini, et vespere delectabis.
10. Visitasti terram, et inebriasti eam:
multiplicasti locupletare eam.
Flumen Dei repletum est aquis, parasti cibum illorum:
quoniam ita est praeparatio ejus.
11. Rivos ejus inebria, multiplica genimina ejus:
in stillicidiis ejus laetabitur germinans.
12. Benedices coronae anni benignitatis tuae:
et campi tui replebuntur ubertate.
13. Pinguescent speciosa deserti:
et exsultatione colles accingentur.
14. Induti sunt arietes ovium, et valles abundabunt frumento:
clamabunt, etenim hymnum dicent.

2. A hymn of praise becometh thee, O God, in Sion:
And unto thee shall vow be paid in Jerusalem.
3. Hear a prayer: all flesh shall come unto thee.
4. Deeds of iniquities have prevailed against us;
But thou dost pardon our transgressions.

5. Well is he whom thou choosest and bringest near [unto thee],
That he may dwell in thy courts!
We are sated with the goodness of thy house,
The holiness of thy residence.

6. O thou, wonderful, in justice, answer us,
O God of our salvation!
O hope of all the ends of the earth,
And of the distant sea!
7. O thou, who dost establish the mountains by thy power,
Girded with might!
8. O thou who dost stir up the roaring of the seas,
The roaring of their waves!
People are dismayed;
9. And they that dwell at the coasts are afraid at thy signs:
Thou makest the outgoings of the morning and evening to exult.

10. Thou hast visited the earth, and watered it:
Thou greatly enrichest it:
God's stream is full of water.
Thou preparest their corn: for thus mayest thou prepare it:—
11. Drench its furrows; press down its ridges;
Soften it with showers; bless its sprouting.

12. Thou hast crowned the year with thy goodness;
And thy tracks drip with fatness.
13. The pastures of the wilderness drip;
And the hills are girded with joy.
14. The flocks are clothed with lambs;
And the valleys are covered over with corn.
They shout in triumph, yea, they sing!

Observations

v. 2. *decet,* as LXX, Pesh., correctly reading דֹּמִיָּה instead of M.T. דֻמִיָּה, *silence :* St Jer. *silens.*

hymnus : The Heb. is lit. *praise,* St Jer. *laus.*

in Jerusalem : Omitted in M.T., St Jer., LXX B; but required by parall. A scribe prob. omitted בִּירוּשָׁלַם after writing יִשָּׁלֵם.

v. 3. *Exaudi :* Imperative also LXX, St Jer., Pesh. M.T. wrongly partic.

meam : Omit; not in M.T., St Jer., LXX א*.

v. 4. *Verba :* Heb. here means *deeds.*

iniquorum : Rather *iniquitatum,* St Jer., M.T.

super nos : Read מֶנִּי or מִמֶּנִּי in M.T. instead of מֻנִּי = St Jer. *adversum me.*

et, as LXX. Not in M.T., St Jer.

propitiaberis : Omit suffix in M.T.

v. 5. *Beatus :* See obs. 1. 1.

inhabitabit : The imperf. represents a final clause.

in bonis : Omit *in* as unnecessary. Plur. also LXX, St Jer. M.T. sing.

v. 6. *sanctum,* as LXX = קָדֹשׁ. M.T. קָדְשׁ. St Jer. *sanctificatione — i.e.,* קָדֶשׁ is best by parall. Possibly a vb. has fallen out; yet cp. the structure of the following verses. Omit *est* in Vulg.: and *templum tuum* becomes, as in St Jer., *templi tui.* On the word see Ps. v *sub* Authorship.

mirabile should begin a new stanza. St Jer. and LXX read sing. against M.T. plur. Change latter to נוֹרָא parall. with מִבְטָח and translate as voc. referring to God. So St Jer. *Terribilis.*

Exaudi nos belongs to end of previous line, as in M.T., St Jer.

in mari longe : Rather *maris longinqui,* St Jer. In M.T. read sing. adj.: plur. prob. due to dittog.

v. 7. *tua,* as St. Jer. and LXX (except א, T). M.T. 3rd pers. suffix is wrong.

v. 8. *qui conturbas,* as LXX, prob. reading רֹגֵעַ as Agellius suggests, drawing attention to Is. li 15; Jer. xxxi 35 (34) for the idea. M.T. = St Jer. *compescens.* It is not unlikely that orig. there were two lines, one of which is preserved in LXX and the other in M.T. Thus the next word in Vulg. *profundum,* LXX א, R, T *κύτος,* but B *ὕδωρ,* is strange, considering that M.T. reads שְׁאוֹן = St Jer. *sonitum* which occurs again in M.T. the next word but one, and then is rightly translated by LXX and Vulg. *sonum.*

v. 9. *Turbabuntur Gentes :* Begin a new line as in LXX; omit *et* in St Jer., M.T., and read with Vulg., LXX, Pesh. יֶהֱמוּן instead of M.T. וַהֲמוֹן = St Jer. *et multitudinem gentium,* which gives no sense (cp. 46. 7).

vespere should be *vesperae.*

v. 10. *inebriasti,* as LXX and St Jer. (but imv. *irriga*), also Sym., all reading תַּשְׁקֶהָ instead of M.T. תְּשׁוֹקְקֶהָ, *Thou makest it abundant,* due to dittog. of ק.

multiplicasti, as LXX prob. (and perhaps correctly) reading הִרְבִּיתָ instead of M.T. adv. רַבַּת, *greatly.* St Jer. has *ubertate.*

v. 10. *praeparatio ejus*, from LXX reading noun instead of vb. in M.T. = St Jer. *fundasti :* but Heb. same vb. as *parasti.*

v. 11. *Rivos :* Rather *Sulcos*, St Jer., LXX, M.T.

inebria, as LXX, St Jer. reading imv. instead of M.T. infin. Not same Heb. as *inebriasti*, v. 10.

multiplica, as LXX, St Jer., apparently reading הַרְבֵּה (cp. v. 10). But M.T. נַחֵת, *press down ;* rather doubtful, but if correct read as imv.

genimina, as LXX. St Jer. *fruges.* M.T. *ridges* or *cuttings.* Perhaps different texts.

ejus (3): Omit; not in M.T., St Jer.

laetabitur = LXX εὐφρανθήσεται, again reading different text (perhaps vb. גִּיל) from M.T. = St Jer. *irriga.*

germinans. Benedices : The LXX wrongly reads צִמַּח instead of צֶמְחָהּ M.T. = St Jer. *germini ejus* (*benedic*). Read *Benedices* at end of previous line as in St Jer.

v. 12. *coronae*, from LXX reading עֲטֶרֶת. St Jer. *Volvetur* = עֲטָרָה. M.T. עִטַּרְתָּ, *Thou hast crowned*, seems best, but the expression is strange, and "of thy goodness" (M.T., LXX, Vulg.) must means "*with* thy goodness." St Jer. has *in bonitate tua*, reading prep. ב (?).

campi = LXX πεδία. The word in M.T. means *tracks*, St Jer. *vestigia* (cp. 17. 5, 23. 3).

replebuntur, as LXX. M.T. = St Jer. *rorabunt.*

v. 13. *Pinguescent*, as LXX, St Jer. M.T. repeats previous vb.

speciosa from adj. נָאוָה, peculiarly not found in LXX, where B has ὄρη, mountains, and א$^{c, a}$ ὡραία, *ripe season.* M.T. נְאוֹת = St Jer. *pascua* is correct.

v. 14. *Induti sunt*, etc., as LXX. M.T. לָבְשׁוּ כָרִים הַצֹּאן. R.V. translates the second word by "pastures," but see obs. 37. 20. With vers. read כַּר, *he-lamb*, and render the line as St Jer. *Vestientur agnis greges.*

clamabunt : St Jer. peculiarly, *coaequabuntur.*

Notes

3. *all flesh.* This Hebrew expression has universal application (cp. Gen. vi-ix; Lev. xvii 14; Nu. xviii 15; Job xxxiv 15; Pss. cxxxv 25, cxliv 21, etc.). That it means all mankind here in the Ps. is clear also from the universal outlook in vv. 6, 8, 9. Duhm would restrict it here to Israel, and he appeals to Is. lxvi 23. But there also the reference is to mankind in general; and the outlook is, as here, Messianic.

The Church applies this verse to death when every man appears before his judge. With solemn grandeur verses 2, 3, are chanted at the Introit of the Requiem Mass.

5. Though "all flesh" must one day come before God, happy the children of Israel who have the privilege of coming to his sanctuary where he is peculiarly present! (cp. xiv 1, xxii 6, xxiii 3 ff., xxvi 4). The *courts* are those of the Tabernacle that enshrined the Ark: same word Ex. xxvii 9 ff., xxxv 17, xxxviii 15; Nu. iii 26, etc.

9. *thy signs*—the heavenly bodies that betoken change of weather (cp. Gen. i 14).

the outgoings of morning and evening. Some commentators refer this to the east and west praising God. Better interpret it of the sunrise and the rise of the moon and stars (cp. Ps. xviii). Cp. also the joyful song of the morning stars, Job xxxviii 7.

10. *God's stream* is the rainfall (cp. Job xxxviii 25; Deut. xi 11).

their corn seems to refer to corn for mankind; but *it* and *its* that follow refer to the earth.

12. *crowned the year* may mean that the whole year round is blessed by God's goodness: so St Jerome. Or the harvest in particular may be referred to as the crowning blessing of the year.

thy tracks is generally supposed to refer to God's chariot passing in the clouds and sending down rain or dew. Another interpretation is that the tracks are those of the harvest-waggons of the people of God. But there is no reason why the narrow paths in the corn-fields should not be meant.

13. The hills, covered with flowers, laugh and smile in the lovely garments in which God has decked them (cp. Matt. vi 28-30). (This Ps. may remind us to take greater delight in God's beautiful countryside.)

14. The flocks have about them their frisky lambs. For the expression *clothed* cp. Is. xlix 18.

PSALM LXV (Heb. 66)

Title

"For the musical director (?): a song: a psalm." Septuagintal texts add ἀναστάσεως; hence Vulgate "resurrectionis." What is the meaning of this word? Briggs attributes it to

" liturgical use as a Ps. of the Resurrection " and adds that it is " certainly not original " (ii, p. 87); neither of which statements rest on anything else than the *ipse dixit* of the critic. Others think that it means the " resurrection " of the Jewish nation after a catastrophe—*e.g.*, the Exile. We will suggest a meaning for the word after we have considered the authorship of the Ps.

Subject

An invitation to all the earth to worship God because of his mighty works, especially his victory over his enemies (vv. 1-4). This he accomplished by the miraculous passage over the Red Sea and across the Jordan river, and by the restraint he exercised over heathen nations (vv. 5-7). He has established Israel after many tribulations as a nation in peaceful possession (vv. 8-12). In acknowledgement of all this, sacrifices are offered to him (vv. 13-15) by a leader of the people, who ascribes the honour of leading the nation to victory to the earnestness of his answered prayer and his avoidance of sin (vv. 16-20).

In the Massoretic Text the first person plural is employed as far as v. 12, after which the first person singular is used. Hence a number of commentators conclude that we have two Pss. welded together; the first, a community hymn, and the second, a prayer of an individual. But why this strange combination should have been made is not easily explained. Another interpretation regards the change from plural to singular as due to corruption: but the textual variations are not sufficient to warrant this assumption. The easiest explanation is that vv. 1-12 refer to the blessings God has conferred on Israel as a nation and vv. 13-20 are spoken by the victorious leader of the nation, who is about to offer the sacrifice of thanksgiving.

Authorship

The Ps. is anonymous. As regards its date Briggs asserts peremptorily that it is " doubtless post-exilic." Calmet and others think that the writer is celebrating the deliverance from Babylon. Kirkpatrick and recently Zorell (*Verbum Domini*, April, 1923, p. 102) suppose that the Ps. was written

after the defeat of Sennacherib, and that Ezechias was not improbably its author: they quote Is. xxxviii 9, 20.

We do not hesitate to say that this Ps. is one of the oldest in the Psalter and that, not improbably, it was written by Josue. This conclusion may, at first sight, seem absurd to modern critics; but it is based on the principle of internal evidence which they hold so sacred. Let us put aside all preconceptions and examine the Ps. The passage over the Red Sea and the crossing of the Jordan are vividly before the singers' minds. Israel has recently overcome hostile nations in battle. The sentiment of the composer is exactly that expressed in Jos. xxiii 3. Further, Israel has recently passed through severe trials, the furnace of Egypt and temptations during the wanderings. The writer knew the Egyptian custom of riding in chariots over the necks of the vanquished (v. 12). Now the troubles are over and Israel has peaceful settlement. The leader of the people is an important personage who can say that he has been God's instrument for victory: he takes a prominent part in the offering of sacrifice. In other words, there is hardly a line in the Ps. that does not reflect the situation of Israel immediately after the Conquest, and not a word that speaks of Babylon or the Assyrian invasion. Of course, critics with preconceived ideas may declare that it is impossible that in Josue's time a hymn could be written, just as they deny that Moses or his sister or Debbora sang the canticles that Sacred Scripture attributes to them. To them the idea of a Canticle of Josue will seem fantastic, but for this they must blame their prejudices.[1]

A fitting occasion for the composition of this Ps. would be the renewal of the Covenant (Jos. xxiv). The word ἀναστάσεως preserved in the Septuagint and Vulgate titles may refer to the " rising up " or " advance " of Josue, who

[1] The above was in the press when a book of essays on *The Psalmists*, edited by Professor Simpson, D.D., was published by the Oxford University Press. A feature of this book is the evidence that the pendulum is swinging back in favour of the pre-exilic date of the greater part of the Psalter. The Berlin Professor of Theology, Professor Gressmann, even argues in favour of a *pre-Davidic origin* of Hebrew Psalmody (p. 9).

after the death of Moses received the order: "Arise (LXX ἀναστὰς): pass over the Jordan" (Jos. i 2).

VULGATE

1. Jubilate Deo, omnis terra, psalmum dicite nomini ejus:
2. date gloriam laudi ejus.
3. Dicite Deo: Quam terribilia sunt opera tua, Domine!
   in multitudine virtutis tuae mentientur tibi inimici tui.
4. Omnis terra adoret te, et psallat tibi:
   psalmum dicat nomini tuo.
5. Venite, et videte opera Dei:
   terribilis in consiliis super filios hominum.
6. Qui convertit mare in aridam, in flumine pertransibunt pede:
   ibi laetabimur in ipso.
7. Qui dominatur in virtute sua in aeternum,
   oculi ejus super Gentes respiciunt:
   qui exasperant non exaltentur in semetipsis.
8. Benedicite, Gentes, Deum nostrum:
   et auditam facite vocem laudis ejus.
9. Qui posuit animam meam ad vitam:
   et non dedit in commotionem pedes meos.
10. Quoniam probasti nos, Deus:
    igne nos examinasti, sicut examinatur argentum.
11. Induxisti nos in laqueum, posuisti tribulationes in dorso nostro:
12. imposuisti homines super capita nostra.
    Transivimus per ignem et aquam:
    et eduxisti nos in refrigerium.
13. Introibo in domum tuam in holocaustis:
14. reddam tibi vota mea, quae distinxerunt labia mea.
    Et locutum est os meum,
    in tribulatione mea.
15. Holocausta medullata offeram tibi cum incenso arietum:
    offeram tibi boves cum hircis.
16. Venite, audite, et narrabo, omnes, qui timetis Deum,
    quanta fecit animae meae.
17. Ad ipsum ore meo clamavi,
    et exaltavi sub lingua mea.

18. Iniquitatem si aspexi in corde meo,
non exaudiet Dominus.
19. Propterea exaudivit Deus,
et attendit voci deprecationis meae.
20. Benedictus Deus,
qui non amovit orationem meam,
et misericordiam suam a me.

---

1. Shout triumphantly unto God, all the earth !
2. Psalm unto his name: make his praise glorious !
3. Say unto God: How terrible are thy works !
Through the greatness of thy strength, thine enemies
come cringing unto thee !
4. All the earth shall worship thee, and shall psalm unto
thee;
Shall psalm unto thy name ! Sela.

5. Come, and see the works of God,
Terrible in his deeds towards the sons of man.
6. He turned the sea into dry land:
They passed through the river on foot:
There let us rejoice in him,
7. Who ruleth by his power for ever.
His eyes keep watch over the nations:
Let not the rebellious exalt themselves ! Sela.

8. Bless our God, ye peoples,
And make the sound of his praise be heard !
9. He hath put our soul in life,
And hath not let our foot be moved;
10. Though thou, O God, hast proved us:
Thou hast tried us, as silver is tried.
11. Thou didst bring us into the net:
Thou didst lay distress upon our loins:
12. Thou didst cause men to ride over our heads:
We went through fire and water;
But thou hast brought us unto refreshment.

13. I will come into thy house with holocausts;
I will pay thee my vows,

14. Which my lips uttered,
And my mouth spoke during my adversity.
15. Holocausts of fatlings I will offer unto thee,
With the incense of rams:
I will sacrifice bullocks with goats. Sela.

16. Come, hearken, all ye that fear God,
And I will tell what he hath done for me.
17. I called unto him with my mouth,
And I extolled him with my tongue.
18. If I had regarded iniquity in my heart,
The Lord would not have heard.
19. But, in fact, God did hear;
He attended to the voice of my prayer.
20. Blessed be God,
Who did not turn away my prayer,
Nor his mercy from me!

Observations

v. 2. Omit בְּבוֹד in M.T., St Jer. Not in LXX.
v. 3. *terribilia :* Plur. as LXX. M.T., St Jer. sing.
Domine : Omit; not in LXX, St Jer., M.T.
mentientur : See obs. 18. 46.
v. 5. *consiliis :* The Heb. means *deed ;* but read plur. with Vulg., LXX, St Jer., against M.T. sing.
super : Translate *towards.*
v. 6. *Qui convertit :* Pesh. and LXX correctly read partic. (cp. vv. 7, 9); but here and v. 9 difficult to render into English.
in ipso : St Jer. *in eo.* בּוֹ probably refers to God, but possibly may mean *about it—i.e.,* the miracle at the Jordan.
v. 8. *Gentes* is not same word as v. 7. So St Jer. *gentes . . . populi.* Also *virtute,* v. 7, is not same Heb. as v. 3.
v. 9. *meam . . . meos,* as LXX; but context favours plur. in M.T., St Jer.
pedes : Read plur. with LXX, St Jer., and several Heb. MSS.
v. 11. *tribulationes,* from LXX reading מְצוּקוֹת (cp. 25. 17). M.T. מוּעָקָה is not found elsewhere. St Jer., peculiarly, *stridorem.*
dorso : Heb., strictly, *loins.*
v. 12. *imposuisti :* The Heb. vb. means *ride over.*
capita : Plur. as LXX and several Heb. MSS. St Jer. sing.
in refrigerium : With Vulg., LXX, Pesh., St Jer., read לָרְוָחָה against M.T. לְרָוְיָה, *to saturation.*
v. 13. *in* (2) has sense of *with.*

v. 14. *mea* (1): Change full-stop in Vulg.
tribulatione is not same Heb. as v. 11.
v. 15. *medullata*, as LXX, St Jer. M.T. noun *fatlings*.
offeram (2) is not same Heb. vb. as previous line. Here lit. *make, do :* LXX ποιήσω; St Jer. *faciam.*
tibi (2) is not in M.T., St Jer.
v. 17. *exaltavi*, as LXX, St Jer., reading רוֹמַמְתִּי against M.T. רוֹמָם; the final תי has probably slipped into the next word תחת.
v. 19. *Propterea :* St Jer. *Ideo.* Heb. אָבֵן here = *But, in fact.*
et, as St Jer.: not in LXX, M.T.

Notes

1. The conquest of Canaan would encourage the belief that one day all nations should worship the God of Abraham.
6. Reference to the passage through the Red Sea (Ex. xiv) and the crossing over the Jordan river (Jos. iii 14-16).
There—i.e., over the Jordan in the land to which God miraculously brought us.
7. *the rebellious* may refer to Gentile chieftains in Canaan or to murmurers among the Israelites. The former furnishes a good parallel to "nations," but the latter is rendered more probable by reference to Pss. lxvii 7, 19, lxxvii 8; Osee iv 16; Is. xxx 1, lxv 2; Jer. v 23.
9. By the establishment of Israel in Canaan God gave the nation a new life.
10. The sufferings in Egypt and in the desert. Egypt was the furnace in which Israel was tested as silver (cp. 3 K. viii 51).
11. The *net* probably refers to the Egyptian bondage, and the *distress upon our loins* to the hard labour of brick-making under the taskmasters (Ex. i 11-14).
12. *ride over our heads.* Egyptian monuments show us conquerors in their chariots riding over the prostrate bodies of their unfortunate foes (illustration in Fillion, *La Sainte Bible*, iv 139).
refreshment—settlement in the Promised Land.
13. *thy house—i.e.*, the Tabernacle.
15. *incense of rams.* Cp. Ex. xxix 18.
sacrifice. "It is interesting to note that *offeram* is used to translate the Hebrew and Greek verb 'make.'

Obviously the verb has both in Greek and Hebrew the meaning 'sacrifice.' Cp. 1 Cor. xi 25" (Boylan).

17. *with my tongue:* lit. *under* my tongue. Cp. ix 28 and Cant. iv 11.

PSALM LXVI (Heb. 67)

Title

"For the musical director: on stringed music: a psalm: a song." The LXX and Vulgate add: "of David."

Subject

Prayer that God may forgive the sins of his Chosen People and bless them, that through them all nations may be brought to acknowledge the one true God. Verse 7 suggests that Israel is keeping the feast of Firstfruits or Pentecost (cp. Ps. lxiv). If so, how admirably was this prayer answered on the first Christian Pentecost day! (Acts ii).

Authorship

There is insufficient evidence for attributing this Ps. to David. In tone it is not unlike the first stanza of the previous Ps. It may be a pre-Davidic composition.

Application

Prayer for blessing on the Church especially in its work of propagation of the faith.

Vulgate

2. Deus misereatur nostri, et benedicat nobis:
illuminet vultum suum super nos, et misereatur nostri.
3. Ut cognoscamus in terra viam tuam:
in omnibus Gentibus salutare tuum.
4. Confiteantur tibi populi, Deus:
confiteantur tibi populi omnes.
5. Laetentur et exsultent Gentes:
quoniam judicas populos in aequitate,
et Gentes in terra dirigis.
6. Confiteantur tibi populi, Deus,
confiteantur tibi populi omnes:

7. terra dedit fructum suum.
Benedicat nos Deus, Deus noster,
benedicat nos Deus:
8. et metuant eum omnes fines terrae.

---

2. May God be merciful unto us, and bless us:
May he smile graciously upon us, and have compassion
on us. Sela.

3. That thy way may be known on earth,
Thy salvation among all nations.
4. May peoples give praise unto thee, O God:
May all peoples give thee praise.
5. May nations be glad and rejoice:
For thou shalt judge the peoples with equity,
And lead the nations on earth. Sela.

6. May peoples give praise unto thee, O God:
May all peoples give thee praise.
7. The earth hath yielded its produce.
May God, our God, bless us:
May God bless us:
8. And may all the ends of the earth fear him.

Observations

v. 2. *illuminet vultum suum :* See note on iv 7. St Jer. *illustret faciem suam.*
et misereatur nostri has fallen out of M.T., St Jer. Add there וִיחֻנֵּנוּ, which is not same vb. as *misereatur* (1): (cp. LXX $\aleph^{c, a}$).
v. 3. *Ut cognoscamus :* With LXX, M.T., St Jer. read: *Ut nota fiat in terra via tua.*

Notes

2. Cp. the form of blessing in Nu. vi 23-27; and notice change of divine name.
3. *thy way—i.e.,* God's holy religion, that teaches men how to " walk " before God and so gain *salvation.* The earliest name for the Christian religion was The Way (Acts ix 2).
5. *judge—i.e.,* rule, as the parallelism shows. So the rulers of Israel, after the death of Josue, were known as the

Judges. Cp. Lk. xxii 30, where our Lord is speaking of the Apostolic authority of his Kingdom or Church.

lead. Cp. Ex. xiii 21, xv 13.

7. *earth hath yielded its produce,* as promised in Lev. xxvi 4: but there is probably an underlying Messianic meaning, as in lxxxiv 12, 13; Is. iv 2; Joel iii 18.

PSALM LXVII (Heb. 68)

Title

"For the musical director (?): of David: a psalm: a song."

Subject

"Every conceivable occasion and date have been suggested for this Psalm, from the age of Joshua to that of the Maccabees," remarks Kirkpatrick (p. 375).

Our own opinion is that the Ps. is a compilation from three poems, the first of which may date back to the time of the wanderings in the wilderness; the second belongs to the time of Debbora (Deborah); and the third is probably Davidic in origin. However, it is not an easy task to ascribe the verses to one or other of these compositions. Verses 2-7 are probably taken from the old marching song which Israel sang on the journey to Canaan. The opening verse of this ancient hymn is given in Nu. x 35. The theme is the victorious march of the Israelites, whose enemies scatter at the approach of the Ark. Yah (the most ancient name of the God of the Hebrews) is praised as the Father of orphans, Guardian of widows, and God of friendless Israel whom he has led from captivity, at the same time punishing those who have revolted during the wanderings (vv. 2-7). Verses 8-11 may have been added somewhat later. They commemorate the manifestation at Sinai and the gift of the Manna. To the same ancient hymn belong, probably, verses 16-28, which speak of the theophany at Sinai and the giving of the Law, with a picture of God carrying his children through the desert, rescuing them from perils of death, and subduing their enemies as he subdued Og and Pharao. The order of march is then described, as in Nu. x 12-28. Indeed,

what is in prose in Nu. x 12-28, 35, is given in verse by this Ps.

Let us now turn to verses 12-15. These stand apart from the more ancient song. The thoughts, words, and phrases which they contain are found, for the most part, in the fourth and fifth chapters of the Book of Judges, especially the latter chapter. In other words, these verses describe the call to arms made by Debbora. Details are given in the notes below.

The most recent portion of the Ps. is the addition, verses 29-36; for vv. 29, 30 suppose that the sanctuary is established at Jerusalem. This section may have been written, or adapted, by David. We say "adapted" because there is a slight trace of pre-Davidic date in the allusion to Egypt as still a menace to Israel (vv. 31, 32) and in the Deuteronomic tone of vv. 34-36.

Verses 30, 33 look forward to the submission of all nations to the one true God. This catholic outlook is always, according to modern criticism, an indication of a post-exilic composition. But how any scholar can imagine that this Ps. is post-exilic is beyond our comprehension. Duhm's theory referring the Ps. to Alexander Jannaeus is simply ludicrous. The Hebrew poets meant what they wrote, not something entirely different. Of course, the idea that all nations would be drawn to God through the Hebrews is as old as Abraham (Gen. xii 3, xviii 18, xxii 18; cp. Gal. iii 8-29).

Application

The great Whitsuntide Ps.: celebrating the giving of the *New* Law and the conversion of the Gentiles.

Vulgate

2. Exsurgat Deus, et dissipentur inimici ejus,
et fugiant qui oderunt eum, a facie ejus.
3. Sicut deficit fumus, deficiant:
sicut fluit cera a facie ignis,
sic pereant peccatores a facie Dei.
4. Et justi epulentur, et exsultent in conspectu Dei:
et delectentur in laetitia.

5. Cantate Deo, psalmum dicite nomini ejus:
iter facite ei, qui ascendit super occasum:
Dominus nomen illi.
Exsultate in conspectu ejus:
turbabuntur a facie ejus,
6. patris orphanorum, et judicis viduarum.
Deus in loco sancto suo:
7. Deus qui inhabitare facit unius moris in domo:
Qui educit vinctos in fortitudine,
similiter eos, qui exasperant, qui habitant in sepulcris.
8. Deus, cum egredereris in conspectu populi tui,
cum pertransires in deserto:
9. Terra mota est, etenim caeli distillaverunt a facie Dei Sinai,
a facie Dei Israel.
10. Pluviam voluntariam segregabis, Deus, haereditati tuae:
et infirmata est, tu vero perfecisti eam.
11. Animalia tua habitabunt in ea:
parasti in dulcedine tua pauperi, Deus.
12. Dominus dabit verbum evangelizantibus,
virtute multa.
13. Rex virtutum dilecti dilecti:
et speciei domus dividere spolia.
14. Si dormiatis inter medios cleros,
pennae columbae deargentatae,
et posteriora dorsi ejus in pallore auri.
15. Dum discernit caelestis reges super eam,
nive dealbabuntur in Selmon:
16. mons Dei, mons pinguis.
Mons coagulatus, mons pinguis:
17. ut quid suspicamini montes coagulatos ?
Mons, in quo beneplacitum est Deo habitare in eo:
etenim Dominus habitabit in finem.
18. Currus Dei decem millibus multiplex, millia laetantium:
Dominus in eis in Sina in sancto.
19. Ascendisti in altum, cepisti captivitatem:
accepisti dona in hominibus:
Etenim non credentes,
inhabitare Dominum Deum.

20. Benedictus Dominus die quotidie:
prosperum iter faciet nobis Deus salutarium nostrorum.
21. Deus noster, Deus salvos faciendi:
et Domini Domini exitus mortis.
22. Verumtamen Deus confringet capita inimicorum suorum:
verticem capilli perambulantium in delictis suis.
23. Dixit Dominus: Ex Basan convertam,
convertam in profundum maris:
24. Ut intingatur pes tuus in sanguine:
lingua canum tuorum ex inimicis, ab ipso.
25. Viderunt ingressus tuos, Deus,
ingressus Dei mei: regis mei qui est in sancto.
26. Praevenerunt principes conjuncti psallentibus,
in medio juvencularum tympanistriarum.
27. In ecclesiis benedicite Deo Domino,
de fontibus Israel.
28. Ibi Benjamin adolescentulus,
in mentis excessu.
Principes Juda, duces eorum:
principes Zabulon, principes Nephtali.
29. Manda, Deus, virtuti tuae:
confirma hoc, Deus, quod operatus es in nobis.
30. A templo tuo in Jerusalem,
tibi offerent reges munera.
31. Increpa feras arundinis,
congregatio taurorum in vaccis populorum:
ut excludant eos, qui probati sunt argento.
Dissipa Gentes, quae bella volunt:
32. venient legati ex Aegypto:
Aethiopia praeveniet manus ejus Deo.
33. Regna terrae, cantate Deo:
psallite Domino.
34. Psallite Deo, qui ascendit super caelum caeli, ad Orientem.
Ecce dabit voci suae vocem virtutis,
35. date gloriam Deo super Israel,
magnificentia ejus, et virtus ejus in nubibus.
36. Mirabilis Deus in sanctis suis,
Deus Israel ipse dabit virtutem, et fortitudinem plebi suae,
benedictus Deus.

2. Let God arise, and let his enemies be scattered;
   And let them that hate him flee from his presence.
3. As smoke is driven away, let them be driven away:
   As wax melteth at the presence of fire,
   So let the wicked perish at the presence of God.
4. And may the just be glad, and exult before God;
   And may they rejoice with gladness!

5. Sing ye to God; psalm to his name!
   Make a highway for him that rideth through the deserts!
   Yah is his name! Exult ye before him!
6. Father of orphans and Judge of widows
   Is God in his holy habitation.
7. God, who maketh solitary ones to dwell in a home;
   Who bringeth forth bondmen unto prosperity,—
   But the rebellious abide in graves.

8. O God, when thou wentest forth before thy people,
   When thou didst march through the wilderness, Sela.
9. Earth quaked, yea, heaven dripped
   At the presence of the God of Sinai,
   At the presence of the God of Israel.
10. Rain freely-given thou didst shower upon thine inheritance:
    And it grew weary, but thou didst sustain it.
11. Thy living creatures dwelt amidst it:
    Thou didst provide for the needy by thy goodness, O God.

12. The Lord giveth the word:
    The women messengers cry: "The host is great!
13. O King of hosts, they shall flee, shall flee!
    And the beauty at home shall divide the spoils.
14. If you lie asleep within [your] boundaries,
    [Shall] the wings of the Dove [be] covered with silver,
    And her pinions with sheen of gold?
15. While the Almighty scattereth kings on her (?)
    Will ye lie like snow on Salmon!" (?)

16. O mount of God, luxuriant mount!
    O creamy mount, luxuriant mount!

17. Why look ye envious, ye [other] creamy mountains ?
God hath desired the mountain to dwell thereon:
Yea, Yahwè will abide [there ?] for ever !
18. God's chariot [is attended by] myriads,
Thousands abounding;
The Lord among them, on Sinai, in holiness.
19. Thou didst ascend on high;
Thou didst lead captives captive;
Thou didst accept gifts among men:
Yea, even the rebellious [recognised] that God Yah did abide [there] !

20. Blessed be the Lord, day by day:
The God of our salvation beareth us (as a load). Sela.
21. God is for us a God of salvation;
And to Yahwè the Lord belong escapes from death.
22. Verily God doth smite the heads of his enemies,
The hairy scalp of him that walketh on in his offences.
23. The Lord said: I will repeat (what I did) at Bashan;
I will repeat (what I did) at the depths of the sea;
24. That thy foot may be red with blood;
And the tongue of thy dogs with the same [blood] of (thine) enemies.

25. They have seen thy processions, O God;
The processions of my God, my King, in holiness.
26. The princes in front, the minstrels behind,
In the midst damsels playing on timbrels,
27. [Saying]: In groups bless ye God;
[Bless ye] the Lord, ye of the fount of Israel.
28. There is little Benjamin in command of them,
The princes of Juda are their leaders,
The princes of Zabulon, the princes of Nephtali.

29. Command thy strength, O God;
Confirm, O God, what thou hast wrought for us,
30. From thy residence at Jerusalem.
Unto thee may kings bring gifts.

31. Rebuke the wild beasts of the reed—
The herd of bulls among the calves of peoples
That would trample on those that have been tried as silver.
Disperse the people that delight in war.
32. May ambassadors come out from Egypt:
May Cush hasten to stretch out hands to God.

33. Sing unto God, ye kingdoms of the earth:
34. Psalm unto the Lord,[1] who rideth upon the heaven of heavens of old.
Lo, he giveth forth his voice, a voice of strength.
35. Ascribe glory to God above Israel:
His majesty and his strength are in the clouds.
36. Wonderful is God among his holy ones,—God of Israel!
He giveth strength and power to the people:
Blessed be God!

Observations

On this Ps., which Calmet rightly declares to be the most difficult in the Psalter, De Muis makes the succinct remark: "Non immerito crux ingeniorum et interpretum opprobrium." The observations, therefore, that are here given, must be taken as suggestions rather than conclusions.

v. 2. *Exsurgat:* With the vers. read jussive in this and next verse.
et (1), as vers. and Nu. x 35. M.T. omits.

v. 3. *deficiant,* as vers.—*i.e.,* Niph. jussive 3rd plur. M.T. Qal 2nd sing. is inexplicable. Same vb. *drive away,* 1. 4.
sic, as LXX. Read בֵּן in M.T.

v. 4. *epulentur.* Read *laetentur,* St Jer., LXX, M.T.
et (2), as א* : not in M.T., St Jer.

v. 5. *ascendit,* in sense of *ride:* also v. 34.
super occasum, from LXX reading wrongly (ה)בְּמַעֲרָב instead of בָּעֲרָבוֹת as M.T., St Jer. *per deserta.* Omit conj. in M.T., St Jer. before *Exsultate.*
turbabuntur a facie ejus, as LXX is not in M.T., St Jer.

v. 6. *patris, judicis* depend on *ejus* (v. 5). Better read nominatives, and understand *est* before *Deus.*
loco: Rather *habitaculo,* St Jer.

v. 7. *unius moris* = LXX μονοτρόπους too literally. Rather St Jer. *solitarios.*

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[1] Here M.T., St Jer. have *Sela.*

v. 7. *in fortitudine,* as St Jer. and LXX. But Sym. *εἰς ἀπόλυσιν, unto deliverance,* and Theod. *εἰς εὐθύτησιν, unto uprightness.* St Jer. and LXX prob. read same word as M.T., which is only found here. A cognate Syriac word means *prosperity,* and this is prob. the meaning here.

similiter, as LXX prob. reading אַף. M.T. אַךְ, St Jer. *autem.*

qui exasperant—i.e., the rebellious (cp. 66. 7).

qui habitant : after LXX, reading partic. M.T. reads perf. = St Jer. *habitaverunt.* As no prep. follows, LXX שֹׁכְנֵי is prob. correct. This is not same Heb. vb. as *inhabitare facit* above: same remark v. 17.

in sepulchris, as LXX, Pesh. = צָרְחִים (cp. 1 K. [Sam.] xiii 6). M.T. צָחִיחָה = St Jer. (*in*) *siccitatibus.* We prefer Vulg., etc. See note below.

v. 8. *in deserto :* Rather *per desertum,* St Jer.

v. 9. *a facie Dei Sinai :* M.T. lit. *at the presence of God who is* (*God of*) *Sinai.* St Jer.: *a facie tua, Deus, hoc est in Sinai.* With LXX read perhaps אֱלֹהֵי instead of אֱלֹהִים and omit זֶה, or regard latter as rel. and again render as LXX. Also with LXX, Vulg. omit אֱלֹהִים (2).

v. 10. *segregabis :* LXX *ἀφοριεῖς* prob. reading same word as M.T., which means first, *shake, move to and fro ;* then *besprinkle.* St Jer. *elevasti* is unsuitable.

haereditati tuae. Divide lines as LXX, Vulg.

v. 11. *Animalia tua,* as St Jer., LXX, Pesh. deriving from חַיָּה, *living thing,* and not from dubious חַיָּה, *congregation, troop* (R.V.).

dulcedine : St Jer. *bonitate* is more exact.

v. 12. *Dominus dabit,* as LXX, M.T., is better than St Jer. *Domine, dabis.*

evangelizantibus, as LXX. The Heb. means *female messengers.* St Jer. *annuntiatricibus.* But read nominative as M.T.

virtute multa represents the Heb. except for case. But how translate ? "The female heralds are a great host" is possible (cp. St Jer. [*annuntiatricibus*] *fortitudinis plurimae*). But better direct narration: "The host is great."

v. 13. *Rex virtutum dilecti dilecti* comes from LXX reading: מֶלֶךְ צְבָאוֹת יָדִיד יָדִיד instead of M.T. מַלְכֵי צְבָאוֹת יִדְּדוּן יִדְּדוּן, *kings of hosts they flee, they flee.* St Jer. has *Reges exercituum foederabuntur ; foederabuntur,* but no verb ידד known to mean *foederare.* Sym. reads a vb. *love* (not found elsewhere), from which the noun in LXX is derived: *βασιλεῖς τῶν στρατιωτῶν ἠγαπήθησαν, ἀγηπητοὶ ἐγένοντο.* We prefer sing. *Rex* as LXX, Vulg. where reference is to Yahwè (cp. v. 25 and 24. 10). The "beloved" in LXX, Vulg. refers to Yahwè's Chosen People: but M.T. seems to have right reading here.

v. 13. *speciei,* as LXX. But read nom. with Aq., St Jer. *pulchritudo.* All these read נָאוָה instead of M.T. נָוָה, B.D.B. "she that is abiding at home."

domus as LXX, St Jer. But read *domi.*

dividere : With M.T., Aq., Sym., St Jer. read *dividet.*

v. 14. *Si :* אִם here has interrog. force, with next line as apodosis (cp. Ju. v 16).

cleros = LXX κλήρων = (1) *lots,* (2) *territory* assigned by lot (cp. at length Agellius, p. 294). St Jer. has *terminos.* M.T. שְׁפַתָּיִם must be altered to מִשְׁפְּתָיִם (cp. Gen. xlix 14, where LXX κλήρων and St Jer. *terminos :* also Ju. v 16). But the meaning of this last word is not certain. R.V. gives "sheepfolds": B.D.B. "prob. 'fire-places, ash-heaps.'" But Vulg., LXX, St Jer. (also Sym. κλήρων) are almost certainly correct, supposing the reference to be to the *territory* assigned by *lot.*

pennae columbae : Make this and the next line interrog.

posteriora dorsi ejus : St Jer. omits *dorsi*: LXX τὰ μετάφρενα αὐτῆς, *her back-parts.* The Heb. word means rather *pinions.*

pallore : Translate *sheen.* The Heb. adj. lit. *pale-greenish* must be taken as noun. St Jer. *virore.*

v. 15. *Dum discernit* comes from LXX reading verb [פרשׁ], *distinguish.* M.T. verb פָּרַשׂ, *spread out,* St Jer. *divideret.*

caelestis is a divine name: *the Almighty.*

nive dealbabuntur : The 3rd pers. plur. in LXX, Vulg., Theod. is perhaps superior to 3rd pers. sing. fem. in M.T., St Jer. Prob. turn the meaning as in translation above.

v. 16. *pinguis* (bis): So LXX, Pesh., St Jer., Sym., Theod.—all reading דָּשֵׁן instead of M.T. (alone) בָּשָׁן (cp. Ps. xxi 13). It is not as though the versions did not understand "Bashan"; for cp. v. 23 below.

coagulatus = LXX τετυρωμένον, so also Theod., reading a verb from which is derived the noun in Job x 10 גְּבִינָה, *curd* (where it is parallel to *milk*). St Jer. *excelsus,* with Sym. ὑψηλότατον, apparently read גָּבַהּ. M.T. גַּבְנֻנִּים is only found here; and is generally rendered *peaked* (see Driver's *Tenses,* § 188 [1]). There is reason to suppose that LXX and Theod. here give the true text (see note below). In Vulg *coagulatos* should be nominative or vocative.

v. 17. *suspicamini* = LXX ὑπολαμβάνετε: St Jer. *contenditis* = Aq., ἐρίζετε, as Theod. But Sym. (εἰς τὶ) περισπουδάζετε, (*why are*) *you eager concerning.* The Heb. word is only here: it means *watch with* a certain amount of *envy* or *hostility* (see B.D.B., p. 952).

Mons : The Heb. is generally translated as according to St Jer.: (*Quare contenditis, montes excelsi,*) *adversus montem quem dilexit Deus.* This means supplying a relative at least. We

propose to begin a new sentence: *God hath desired the mountain ;* but the order of words in M.T. is not very favourable.

v. 18. *decem millibus multiplex :* One word in LXX, M.T. = *myriads.* St Jer. *innumerabilis.*

laetantium : LXX εὐθηνούντων, *abounding* = St Jer. *abundantium ;* which seems to be the meaning of the word in M.T., found only here.

in (2): Read with Vulg., LXX, St Jer. Not in M.T.

sancto : קֹדֶשׁ here and v. 25 is *holiness* rather than *holy place.*

v. 19. *in* (2): ב here seems to mean either *from among,* or (*gifts offered*) *by* (*men*).

non credentes : Same word in Heb. as for *qui exasperant,* v. 7. M.T., LXX, St Jer. have conjunct. before *Etenim.*

inhabitare : infin. lit. after Heb. We have given above the translation that seems most probable.

v. 20. *die quotidie :* We prefer with LXX to read both words in same line. So also St Jer. *per singulos dies.*

prosperum iter faciet from LXX, prob. paraphrasing Heb. which means *carry, bear :* so St Jer. *portabit.* The text may mean either *carry our load for us,* or *bear us as a load.* The latter is supported by Is. xlvi 3, and the translations of Aq., Sym., St Jer. Omit artic. in M.T. before *Deus.*

salutarium : Read sing. with St Jer., M.T., Rom. Psalter.

v. 21. *Deus* (1): Omit artic. in M.T.; prob. due to dittog.

noster : Rather *nobis* as M.T.

salvos faciendi : Rather *salutis,* St Jer.

Domini Domini : St Jer. *Domini Dei.* M.T. *Yahwè Adonay.*

v. 22. *capilli :* Rather *crinis,* St Jer. Read constr. in M.T.

perambulantium : Read sing. with M.T., Sym., St Jer. (?).

v. 23. *convertam :* So Heb.; but what is the sense ? It cannot mean that God will bring back Israel from Bashan and from the depths of the sea. Kirkpatrick suggests that the reference is to Israel's *enemies* brought back from Bashan, etc.—*i.e.,* from the most secure hiding-places (cp. Amos ix 2, 3). In the Qal form the vb. often means *repeat, do again :* hence we suggest: "I will repeat what I did at Bashan," etc. (see Calmet, and note below).

in, as LXX = ב. M.T. מ = St Jer. *de.*

v. 24. *intingatur,* as LXX, Pesh. = תָּחֻמַּץ (Agell.) which is correct against M.T. תִּמְחַץ, and St Jer. *calcet.*

v. 25. *qui est :* Omit; not in M.T., St Jer. On *sancto* see v. 18 above.

v. 26. *principes* as LXX, Pesh. = שָׂרִים (cp. v. 28, and Ju. v 15). M.T. שָׁרִים = St Jer. *cantores.*

conjuncti : LXX ἐχόμενοι, prob. paraphr. of M.T. אַחַר, *behind.*

v. 27. *Deo Domino :* Read latter with next line, as M.T., St Jer.

fontibus : Read sing. with M.T.

v. 28. *in mentis excessu* = LXX ἐν ἐκστάσει (cp. xxx 23 and cxv 2), but there the Heb. vb. is חפז, while here M.T. has vb. רדה

(with suffix) which means have *dominion over*, as Aq. *ἐπικρατῶν αὐτῶν*, and prob. St Jer. *continens eos.* Theod. *παιδευτὴς αὐτῶν* prob. read מורם.

duces eorum, as LXX, Pesh. M.T. רִגְמָתָם, *their heap*, is impossible; similarly St Jer. *in purpura sua* reading prob. בארגמנם. Whatever LXX and Pesh. read (רָאשֵׁיהֶם?) they alone give sense. Agellius points to Nu. x 14.

v. 29. *Manda*, as LXX, Pesh., Sym., all reading imv. against M.T. perf. = St Jer. *Praecepit.* Similarly, all read אֱלֹהִים against M.T. אֱלֹהֶיךָ = St Jer. *Deus tuus.*

v. 30. *munera :* plur. also LXX, St Jer. M.T. sing.

v. 31.[1] *feras :* plur, as LXX, is favoured by parall. M.T., St Jer sing.

ut excludant : LXX *τοῦ μὴ ἀποκλεισθῆναι*, reading vb. סָגַר, *shut*, with מ privative (?). M.T. has Hithp. partic. of vb. רָפַס, *tread*, elsewhere only Prov. vi 3 (meaning uncertain), xxv 26, Ezec. xxxii 2, xxxiv 18, of befouling water by *treading* in it. St Jer., and Sym. have *calcitrantium.* The meaning therefore seems to be inflicting injury by the foot; whether by *kicking* or *trampling* is not clear.

qui probati sunt, as LXX = צְרָפַי or נצרפי, which gives good sense: so also Sym. *τοὺς εὐδοκήτους.* M.T. בְּרַצֵּי, *on pieces of*, is unintelligible; as also Aq., St Jer. *contra rotas.*

argento—i.e., *sicut argentum :* Perhaps orig. had partic. in absol. state and prep. כ before noun, which prep. is corrupted into present maqqeph.

Dissipa, as LXX, Pesh., St Jer. (*disperge*) correctly reading imv. against M.T. perf.

v. 32. *venient legati*, as M.T., LXX against St Jer., Aq. *Offerant velociter.*

praeveniet, as LXX, and prob. same vb. as M.T. lit. *run.* So St Jer. *festinet dare.*

manus ejus : In M.T. read יָדָיהּ (so vers.) instead of יָדָיו.

v. 34. *Psallite Deo*, as LXX B, A. M.T. and St Jer. have instead סֶלָה, *semper.* Buhl suggests סלו as v. 5.

ad Orientem : Heb. may mean *east* or *of old.* Latter in (M.T.), Sym., St Jer.

v. 35. *gloriam*, as St Jer., LXX—*i.e.*, גְּבוֹד (cp. 29. 1, 2) instead of M.T. עז which occurs in previous and two following lines.

super : Rather *supra* (cp. parall.). Divide lines as Vulg.

v. 36. *in sanctis suis*, as LXX = בְּקִדְשָׁיו. M.T. מִמִּקְדָּשֶׁיךָ St Jer. *in sanctuario suo* = בְּמִקְדָּשׁוֹ. Pesh. and Sym. מִמִּקְדָּשֶׁךָ. Follow LXX, Vulg., and cp. Deut. xxxiii 3; Pss. 16. 3, 34. 10.

fortitudinem : M.T. plur.

suae : Not in M.T., St Jer.

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[1] See further on this verse, *Biblica*, July, 1926, pp. 316-323.

NOTES

2. The first line of this ancient marching hymn is preserved in Nu. x 35.

from his presence : symbolised by the Ark carried on the march.

5. *Make a highway,* etc. Driver (*Literature of the Old Testament,* p. 377) contends that this line indicates "the same historical situation as Is. 40. 3." Other critics say that the line shows that the Psalmist knew "Deutero-Isaiah." But surely the figure in Is. is borrowed from the Ps. The idea of God riding through the 'Araba must have originated when the Ark was being carried on the journey to Canaan. Cp. the description of the journey through "the land of deserts" in Jer. ii 6.

Yah : the ancient name of God (cp. Ex. xv 2).

6. The *orphans* and *widows* were objects of solicitude in the earliest legislation (Ex. xxii 22-24; Deut. x 18).

his holy habitation—i.e., heaven (cp. Deut. xvxi 15).

7. *solitary ones—i.e.,* people with no fixed home. The reference is to the Israelites who were *bondmen* (parall.) in Egypt.

rebellious. See note on lxv 7. The reference here is to the Israelites who revolted against Moses during the wanderings. These now abide in *graves ;* for they were buried at "the graves of lust" (Nu. xi 33, 34), or were swallowed up by the earth (Nu. xvi 30-35).

8. This and the next verse occur almost word for word in Ju. v 4, 5 in the Canticle of Debbora, which modern critics regard as the most ancient part of the O.T., with the exception of a few scraps in Genesis and Exodus. We need not necessarily suppose that the Psalmist is borrowing from the canticle. A comparison seems to suggest that Debbora and Barac were adapting an earlier song, for the special occasion of the defeat of Sisara.

wentest forth—through the wilderness (cp. Ex. xiii 21).

9. *Earth quaked*—at Sinai (cp. Ex. xix 16).

heaven dripped—the rainstorm (cp. Ex. xix 16; Ju. v 4).

10. *Rain freely-given—i.e.*, the Manna, which God "rained down" (Ex. xvi 4; Ps. lxxvii 23, 24) from heaven for Israel, his *inheritance* (Deut. iv 20, ix 26, 29; Pss. lxxvii 62, 71, xciii 5, cv 5), when the people were *weary* (Ex. xvi 3).

11. *Thy living creatures—i.e.*, Israel encamped in the fields where the Manna fell like food given to a flock.

12. Debbora's call to arms. The oracle of God has spoken (Ju. iv 6). Female messengers (Debbora and her associates) announce: By the aid of Yahwè, King of the hosts of Israel, the enemy shall be put to flight, leaving behind booty which the wives and daughters shall divide among themselves (see Ju. v 30; and cp. 1 K. (Sam.) xviii 6; Is. ix 3; Ps. cxviii 162).

14. The women upbraid the slackers, especially the Reubenites (Ju. v 16). How can the Dove (*i.e.*, Israel; cp. Osee vii 11, xi 11) be covered with glory if some tribes lie asleep in the territories! Shame on the slackers! While the Almighty is scattering the enemy, will they lie cold and still like the snow on Salmon!

Mt. Salmon is mentioned elsewhere only in the history of the Judges (ix 48). It was situated near Sichem (Shechem), and belonged apparently to the Ephraim range.

15. *Almighty* (Heb. Shadday)—an ancient name of God (see Gen. xvii 1, xxviii 3, xxxv 11, xlviii 3, xlix 25; Ex. vi 3; Nu. xxiv 4). It is found only once again in the Psalter—viz., xc 1.

16. Here begins another fragment, perhaps originally joined to verse 11. The *mount of God* is not Sion (as many modern commentators declare), but Sinai. This is clear from v. 18 below, and such passages as Ex. iii 1, iv 27, xviii 5, xxiv 13; 3 K. xix 8. Other mountains may well envy Sinai, for God chose this mountain as the place for his revelation. The word we have translated *creamy* is usually rendered by moderns as *peaked;* but "mount of peaks" is a bald expression in this sublime poem. The word underlying Vulgate is found in Job x 10 parallel to "milk." The poetic idea of "creamy mountains" is found in Joel iii 18, "the hills shall flow with milk"

(cp. Lam. iv 7). What are these " creamy mountains " ? Possibly the reference is to the hills of Palestine, a land " flowing with milk and honey " (Ex. iii 8, 17, xiii 5, etc.); in which case the meaning is that the hills of the Promised Land may well envy Sinai—a mountain outside this Land. It is not improbable, however, that the creamy mountains are those supposed to be the abodes of false gods. Well may they look askance at Sinai chosen by Yahwè, the one only God ! It is noticeable that this part of the Ps. knows nothing of Sion as the dwelling-place of Yahwè.

18. The *myriads* and *thousands* are angelic hosts attending on God's chariot, as the Targum explains (see also Deut. xxxiii 2, 3).

19. *didst ascend on high—i.e.*, from Sinai.

didst lead captives captive. The Israelites who had been captives in Egypt were made captives at Sinai under God's Law. This is the explanation given in the Targum (cp. Ephes. iv 8).

didst accept gifts among men. After the giving of the Law, sacrifices were offered by young men (Ex. xxiv 5). By the sprinkling of the blood of these sacrifices, the Covenant between God and men was ratified (Ex. xxiv 6-8). However, there is authority—Targum, Pesh., St Justin (P.G., t. 6, col. 684), St Hilary (?) (P.L., t. 9, col. 455), and ancient Roman Psalters—for reading in the Ps. as in Ephes. iv 8: " He gave gifts to men."

the rebellious : those who had revolted from God and adored the golden calf. These were brought back to their senses (Ex. xxxiii 4, 5).

20. Another stanza begins here.

beareth us. For the idea, see Ex. xix 4; Deut. i 31; also obs. above.

23. *repeat.* See obs. above. Og (Nu. xxi 34, 35) is probably alluded to; and *the depths of the sea* probably refers to the defeat of the Egyptians (Ex. xiv); see Calmet.

25. *They have seen.* The nations through whose territory Israel passed when marching through the desert with the Ark (cp. Nu. x 12-28).

26. *damsels playing on timbrels.* Cp. Ex. xv 20.

27. *In groups.* The host on the march would be divided into sections, each taking its turn at singing the praises of Yahwè.

ye of the fount of Israel—i.e., ye true sons of Jacob (cp. Deut. xxxiii 28 [Hèb.]).

28. *Juda* led the line of march (Nu. ii 9, x 14).

29. Here begins the last part of the Ps. distinctly later in date than what has preceded. It was probably added by David.

what thou hast wrought. The Psalmist asks God to continue the miracles that began when Israel was on the march, and went on during the time of the Judges.

30. *may kings bring gifts.* May kings hostile to Israel, and so to Yahwè, be subdued and worship the true God.

31. *wild beasts of the reed—i.e.,* the hippopotamus, as the symbol of Egypt (cp. lxxix 14; Ezec. xxix 4).

herd of bulls—i.e., leaders of hostile nations. The *calves of peoples* are probably their subjects, driven on to fight against Israel.

tried as silver, in the furnace of Egypt (see note on lxv 10).

32. *Cush* is Ethiopia, a district south of Egypt. The outlook is Messianic catholicity (cp. lxxi 9-11; Is. xviii 7).

33. This last stanza is Deuteronomic. With v. 34 cp. Deut. x 14, xxxiii 26; with v. 36 cp. Deut. xxxiii 2, 3.

PSALM LXVIII (Heb. 69)

Title

"For the musical director: 'al shoshannim (see Intro., p. 19): of David."

Subject

Whether or not the human author of this Ps. understood its full meaning matters little to the Christian commentator. The real significance of much of the Old Testament—the meaning intended by the Holy Spirit (the primary author of the sacred writings)—lies in its fulfilment. Under Christ's instruction the Apostles relearnt the Scriptures and understood their full significance (Lk. xxiv 25). So for us as

Christians this Ps. is Messianic. It treats of the sufferings of the servant of Yahwè. Our Lord declared that by their hatred of him his enemies were fulfilling v. 5b of this Ps. (Jo. xv 25). When he drove the tradesmen from the Temple his disciples saw a fulfilment of v. 10a of this Ps. (Jo. ii 17). St Paul (Rom. xv 3) applies v. 10b to Christ, and vv. 23, 24 to the Jews that rejected him (Rom. xi 9, 10). St Peter sees in v. 26 the fate of Judas (Acts i 20). Finally, not only is the drink offered to the sufferer (v. 22) that which was given to our Lord (Mtt. xxvii 34, 48; Jo. xix 29, 30), but the whole description of the sufferings in this Ps. finds its counterpart in the Passion of Christ (see the Notes below).

The sufferer in distress prays for aid (vv. 2-4). His unjust enemies are many (v. 5). He is suffering on account of sin, and in God's cause (vv. 6-10). The insults he has received are related (vv. 11-13). His prayer is unfailing, for God alone understands his sufferings. All his friends have fled (vv. 14-21). He has been given vinegar to drink (v. 22). He foretells the punishment that is to fall on his enemies (vv. 23-30).

It would seem that a new Ps. begins at v. 31—a hymn to encourage the Jewish captives at Babylon. The reason why this Ps. (vv. 31-37) was added can easily be explained. The captives would naturally see their own miseries reflected in the original Ps.; but when prospect of deliverance became bright, an encouraging appendix was added to their hymn of sorrow.

Authorship

To David (mentioned in the title) the original Ps. (verses 2-30) may be assigned. Thus the Ps. opens with *Salvum me fac, Deus,* and closes with *salus tua, Deus, suscepit me.* It has been urged that Jeremiah was the author: his sufferings in the prison of Melchias (Jer. xxxviii 6) are supposed to be found in vv. 3a, 15a. But if these verses are interpreted literally (obviously they are metaphorical), the same rule must be applied to vv. 2b, 3c, 15c, 16a, in which verses there is reference to *water,* while in Jer. xxxviii 6 we are distinctly told that there was no water in the dungeon. Nevertheless, there are passages in the Ps. that recall Jeremiah (see, *e.g.,* Jer. xv 15-18); but as the prophet is a recognised plagiarist,

the probability is that he borrowed from the Ps. Further, the language and imagery of the Ps. has affinity with other Davidic passages (see the Notes below).

VULGATE

2. Salvum me fac, Deus:
quoniam intraverunt aquae usque ad animam meam.
3. Infixus sum in limo profundi:
et non est substantia.
Veni in altitudinem maris:
et tempestas demersit me.
4. Laboravi clamans, raucae factae sunt fauces meae:
defecerunt oculi mei, dum spero in Deum meum.
5. Multiplicati sunt super capillos capitis mei,
qui oderunt me gratis.
Confortati sunt qui persecuti sunt me inimici mei injuste:
quae non rapui, tunc exsolvebam.
6. Deus, tu scis insipientiam meam:
et delicta mea a te non sunt abscondita.
7. Non erubescant in me qui expectant te, Domine,
Domine virtutum.
Non confundantur super me
qui quaerunt te, Deus Israel.
8. Quoniam propter te sustinui opprobrium:
operuit confusio faciem meam.
9. Extraneus factus sum fratribus meis,
et peregrinus filiis matris meae.
10. Quoniam zelus domus tuae comedit me:
et opprobria exprobrantium tibi, ceciderunt super me.
11. Et operui in jejunio animam meam:
et factum est in opprobrium mihi.
12. Et posui vestimentum meum cilicium:
et factus sum illis in parabolam.
13. Adversum me loquebantur, qui sedebant in porta:
et in me psallebant qui bibebant vinum.
14. Ego vero orationem meam ad te, Domine:
tempus beneplaciti, Deus.
In multitudine misericordiae tuae exaudi me,
in veritate salutis tuae:

15. Eripe me de luto, ut non infigar:
libera me ab iis, qui oderunt me,
et de profundis aquarum.
16. Non me demergat tempestas aquae,
neque absorbeat me profundum:
neque urgeat super me puteus os suum.
17. Exaudi me, Domine, quoniam benigna est misericordia tua:
secundum multitudinem miserationum tuarum respice in me.
18. Et ne avertas faciem tuam a puero tuo:
quoniam tribulor, velociter exaudi me.
19. Intende animae meae, et libera eam:
propter inimicos meos eripe me.
20. Tu scis improperium meum, et confusionem meam,
et reverentiam meam.
21. In conspectu tuo sunt omnes qui tribulant me,
improperium expectavit cor meum, et miseriam.
Et sustinui qui simul contristaretur, et non fuit:
et qui consolaretur, et non inveni.
22. Et dederunt in escam meam fel:
et in siti mea potaverunt me aceto.
23. Fiat mensa eorum coram ipsis in laqueum,
et in retributiones, et in scandalum.
24. Obscurentur oculi eorum ne videant:
et dorsum eorum semper incurva.
25. Effunde super eos iram tuam:
et furor irae tuae comprehendat eos.
26. Fiat habitatio eorum deserta:
et in tabernaculis eorum non sit qui inhabitet.
27. Quoniam quem tu percussisti, persecuti sunt:
et super dolorem vulnerum meorum addiderunt.
28. Appone iniquitatem super iniquitatem eorum:
et non intrent in justitiam tuam.
29. Deleantur de libro viventium:
et cum justis non scribantur.
30. Ego sum pauper et dolens:
salus tua, Deus, suscepit me.
31. Laudabo nomen Dei cum cantico:
et magnificabo eum in laude:

32. Et placebit Deo super vitulum novellum:
cornua producentem et ungulas.
33. Videant pauperes et laetentur:
quaerite Deum, et vivet anima vestra.
34. Quoniam exaudivit pauperes Dominus:
et vinctos suos non despexit.
35. Laudent illum caeli et terra,
mare, et omnia reptilia in eis.
36. Quoniam Deus salvam faciet Sion:
et aedificabuntur civitates Juda.
Et inhabitabunt ibi,
et haereditate acquirent eam.
37. Et semen servorum ejus possidebit eam,
et qui diligunt nomen ejus, habitabunt in ea.

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2. Save me, O God;
For waters are come in unto my soul.
3. I am sunk into the mire of the abyss,
And there is no standing ground.
I am come into the depths of the water,
And the current is sweeping me along.
4. I am exhausted by my crying out;
My throat is parched;
Mine eyes have failed
While waiting for my God.
5. More numerous than the hairs of my head
Are they that hate me without cause.
Those bent on my ruin—wrongfully mine enemies—
Are become strong.
Then I had to pay what I took not away.
6. O God, thou knowest my foolishness;
And mine offences are not hidden from thee.
7. Let not them that wait on thee be ashamed through me,
O Lord, Yahwè of hosts.
Let not them that seek thee be confounded through me,
O God of Israel.
8. Because for thy sake I have borne reproach;
Confusion hath covered my face.
9. I am become a stranger to my brethren,
And an alien to my mother's sons.

10. For the zeal of thy house hath consumed me;
And the reproaches of them that reproach thee are fallen upon me.
11. And I humbled my soul by fasting,
And it was made a reproach against me.
12. And I made sackcloth my clothing,
But I became a by-word for them.
13. They that sit in the gate muse about me;
Wine-drinkers also make a song about me.

14. But as for me my prayer is unto thee, O Yahwè,
At an acceptable time, O God.
In the abundance of thy mercy
Answer me in the truth of thy salvation.
15. Deliver me out of the mud, and let me not sink;
Let me be delivered from those that hate me,
And from the depths of water.
16. Let not the current of water sweep me along;
Neither let the deep swallow me up;
And let not the pit close her mouth upon me.
17. Answer me, O Yahwè, for thy mercy is good:
According to the multitude of thy compassions look thou unto me.
18. And hide not thy face from thy servant;
Make haste to answer me, for I am in distress.
19. Draw nigh unto my soul, redeem it;
Ransom me because of mine enemies.

20. Thou knowest my reproach, and my shame, and mine ignominy:
All mine adversaries are in thy sight.
21. Reproach hath broken my heart, and I am incurable (?):
And I looked for one to sympathise [with me] and there was not;
And for one to console me, and I found no one.
22. And they put gall in my food,
And in my thirst they gave me vinegar to drink.

23. Let their table become a trap before them,
And as a snare, for retribution.
24. Let their eyes be darkened, that they see not;
And make their loins shake continually.

25. Pour out upon them thine indignation;
And let the wrath of thine anger overtake them.
26. Let their habitation become desolate;
And let there be none to dwell in their tents.
27. For they have persecuted him whom thou hast smitten,
And have added to the pain of thy pierced one.
28. Put iniquity unto their iniquity;
And let them not come into thy justice.
29. Let them be blotted out of the book of the living,
And not be written with the just.
30. But as for me I am afflicted and in pain:
Let thy salvation, O God, set me in security.

31. I will praise the name of God with a canticle,
And will magnify him with thanksgiving.
32. And it shall please Yahwè more than an ox,
[Or] a bullock that hath horns and hoofs.
33. The meek have seen and are glad,
[Saying]: Seek ye Yahwè and your heart shall revive.
34. For Yahwè hath hearkened to the poor,
And hath not despised his bondmen.
35. Let heaven and earth praise him,
The sea and every reptile therein.
36. For God will save Sion,
And will build up the cities of Juda.
And men shall dwell there and have it in possession.
37. And the seed of his servants shall inherit it;
And those that love his name shall abide therein.

Observations

v. 2. Read *meam* with Vulg., LXX, St Jer., Sym. The suffix has dropped off in M.T.

v. 3. *substantia=a place for a footing. altitudinem* is plur. in LXX, M.T., Sym.
maris is from LXX reading יָם instead of מַיִם, *waters*, as M.T. St Jer., Sym.
tempestas : The Heb. word means *current of water*. St Jer. *flumen*. Also v. 16.
demersit : The Heb. verb means *sweep along* or *overflow*. Also v. 16.

v. 4. *Laboravi :* Here the Heb. verb means *be weary, exhausted.*
clamans : M.T. has suffix "in *my* crying."

v. 4. *fauces meae :* Rather *guttur meum,* St Jer.
dum spero is from LXX reading prep. and infin., which is better than M.T. Piel partic. The verb here means *wait.* St Jer. *expectantes.*

v. 5. *qui persecuti sunt me.* The Heb. is stronger: *those bent on putting an end to me.*

v. 7. *in me . . . super me :* Both בְּ, here *through me.*

v. 11. *operui* = LXX א^{c}, ^{a}, *συνέκαλυψα,* a corruption of *συνέκαμψα* LXX B. As Agellius points out, a scribe has confused *λυ* and *μ.* Now LXX B with Pesh. has read prob. אֶעֱנֶה (cp. Ps. 35. 13) instead of M.T. אֶבְכֶּה = Aq., St Jer. *flevi,* which is, in the context, "praeter sacrarum litterarum consuetudinem, neque ullo fulcitur exemplo" (Agellius).

v. 12. *parabolam* here = *by-word.*

v. 13. *in me psallebant,* as LXX, Sym., St Jer. *et cantabant,* reading a verb with suffix instead of noun plur. fem. in M.T.

v. 14. *Ego vero :* See obs. 2. 6.
orationem meam : Read *oratio mea,* St Jer.

v. 15. *Eripe, libera :* Same vb. in M.T.
ut non : Read וְלֹא in M.T. instead of וְאַל.

v. 19. *Intende animae meae :* Rather *Accede ad animam meam,* St Jer.
et, as LXX: not M.T., St Jer.
libera is not same Heb. vb. as v. 15. St Jer. *redime.*
eripe is not same vb. as v. 15.

v. 20. *improperium* (also v. 21) is same Heb. word as vv. 8, 10, 11: hence St Jer. *opprobrium.*
reverentiam : Rather *ignominiam,* St Jer.

v. 21. *expectavit :* From LXX reading (Aram.) שְׂבָרָה (cp. LXX in cxliv 15, ciii 27). But read שְׁבָרָה as M.T., St Jer., Aq., Sym.—*i.e., contritum est.*
et miseriam, as LXX reading noun (?). M.T. fem. partic. of אנשׁ, *be sick :* here as adj. *incurable,* B.D.B. St Jer. after Aq., Sym. has *desperatus sum.*
sustinui : Rather *expectavi,* St Jer.
qui simul contristaretur : With Vulg., LXX, St Jer., Aq. read נָד instead of M.T. נוּד.
qui consolaretur : With Vulg., LXX, St Jer., Sym. read sing. partic. instead of plur. in M.T. (cp. parall.).

v. 23. *et in retributiones :* With Vulg., LXX, St Jer. read וּלְשִׁלּוּמִים instead of M.T. וְלִשְׁלוֹמִים which baffles solution.
et in scandalum, as LXX and Rom. xi 9. No conjunct. in M.T., St Jer. Latter has *ad corruendum,* but Heb. means *snare :* parall. *trap.*

v. 24. *dorsum :* See obs. 66. 11.
incurva, as St Jer.: but Heb. meant *slip* or *shake.*

v. 25. *iram, irae :* Not same Heb. words; hence St Jer. *indignationem* and *furoris.*

v. 26. *et*, as LXX: not in M.T., St Jer.
v. 27. *vulnerum meorum*, as LXX. The Heb. means *wounded* or *pierced ones*. M.T., St Jer. read 2nd pers. suffix, which is correct; but sing. is better than plur. (cp. parall.).
addiderunt, as LXX, Pesh., rightly reading יִסְפּוּ instead of M.T יָסְפְּרוּ = St Jer. *narrabant*.
v. 30. *suscepit :* Heb. means *set in security*.
v. 31 *laude :* St Jer. *confessione*. Heb. rather *thanksgiving*.
v. 32 *Deo*, as LXX. M.T., St Jer. *Domino*.
vitulum novellum, as LXX, St Jer. But M.T., Sym. have *an ox, a bullock* which is right if accent is changed in M.T.
v. 33. *pauperes :* Rather *mansueti*, St Jer. (cp. xxi 27).
et (1), as LXX. Insert in M.T., St Jer.
quaerite, as LXX—*i.e.*, דִּרְשׁוּ seems better than M.T. דֹּרְשֵׁי = (?) St Jer. *qui quaeritis*.
v. 34. *pauperes :* Not same Heb. as v. 34.
v. 36. *aedificabuntur*, as LXX. But M.T. = St Jer. *aedificabit*.

Notes

2. The sufferings are described by the figures of flooding waters, quick-sand or mud, rushing torrents (cp. Davidic Pss. xxxi 6, xxxix 3).
4. *my crying out—e.g.*, " My God, my God, why hast thou forsaken me?"
5. *without cause.* Cp. Jo. xv 25; also Davidic Pss. xxxix 13, xxxvii 20, xxiv 19.
Then I had to pay, etc. " Probably a proverbial saying meaning undeserved punishment " (McSwiney).
6. *my foolishness.* Beautifully St Augustine: " Quae imprudentia in Christo? Non ipse est virtus Dei et Dei Sapientia? An illam dicit imprudentiam suam, de qua dicit Apostolus: *Stultum Dei sapientius est hominibus* [1 Cor. i 25]. Imprudentia mea: hoc ipsum quod in me irriserunt qui sibi videntur esse sapientes. Tu scisti quare fieret. Tu scisti imprudentiam meam. Quid enim tam simile imprudentiae quam cum haberet in potestate una voce suos persecutores prosternere, ut pateretur se teneri, flagellari, conspui, colaphizari, spinis coronari, ligno affigi? Imprudentiae simile est; stultum videtur; sed stultum hoc superat omnes sapientes " (*ad loc.*, P.L., t. 36, col. 849). Indeed, Christ's crucifixion was, in the eyes of unbelievers, foolishness (1 Cor. i 23) and the preaching of it likewise foolishness (*ibid.*, i 21).

mine offences. See St Augustine's comment on xl 5: *Quia peccavi tibi.* Here the same Doctor says concisely: " Delicta nulla Christus habuit: fuit delictorum susceptor, sed non commissor " (cp. Is. liii 4, 5, 10, and 2 Cor. v 21).

7. " In his solicitude for the members of his Church, and that his Passion may not be a source of scandal to them or perhaps of despair, in spite of his promise, he says: ' Blessed is he who shall not be scandalised in me '; and on the eve of his Passion: ' You will all be scandalised in me this night ' [Mtt. xxvi 31; Mk. xiv 27]. Now therefore he says: ' Let them not be ashamed for me who look for thee. . . .' Finally he assigns his reason for this just demand: ' Because for thy sake I have borne reproach.' It was for thy honour, and not for my own sins, that I have suffered so much ignominy. It was on thy account that ' shame hath covered my face.' For the same glory—thy glory—I suffered contumely, stripes, derision, spits in the face, and the like " (Bellarmine, *ad loc.*).

9. *a stranger to my brethren.* His brethren, the Apostles (Jo. xx 17), all fled at the time of Christ's arrest, and Peter even denied that he knew the Man.

my mother's sons. St Augustine, Cassiodorus, Bellarmine, and others understand the Jewish synagogue as the " mother." But the Hebrew parallelism suggests that they are identical with the " brethren "—*i.e.*, the Apostles, who in the person of St John received Mary as their Mother (Jo. xix 27).

10. *zeal of thy house*—zeal for true worship. It was after the Resurrection when Christ had " opened their understanding, that they might understand the scriptures " (Lk. xxiv 45), that the Apostles believed this " scripture " and recognised the Messianic import of this Ps. (Jo. ii 17, 22). St Paul also understood the real significance of the Ps., for he applies to Christ the words that follow: *And the reproaches*, etc. (Rom. xv 3).

Notice that Christ and the Father are one. Offence against Yahwè is offence against the Messiah.

11. Though our Lord did fast for forty days, and doubtless on other occasions, the words in this and the next verse

are better taken metaphorically as showing the utter abasement of Christ (cp. Davidic Ps. xxxiv 13).

12. *became a by-word.* He was laughed to scorn (Mk. v 40): Herod put on him a fool's garment: they jeered at him while he was hanging on the Cross.

13. *sit in the gate.* The gate of the city was the rendezvous for loafers and gossipers. So our Lord likens the Jews to children sitting in the market-place (Mtt. xi 16).

14. *At an acceptable time.* The same expression occurs in Yahwè's address to his servant (Is. xlix 8). It signifies the Messianic time (cp. 2 Cor. vi 2). So the " acceptable year " of Is. lxi 2 was explained by our Lord, in the synagogue of Nazareth, to mean the time of Christ (Lk. iv 18, 19).

18. *thy servant — i.e.*, the servant of Yahwè, the Messiah. Compare what is said in vv. 20, 21 with the description of the suffering Servant in Is. liii, and with Ps. xxi 7 ff.

22. *gall . . . vinegar.* Cp. Mtt. xxvii 34, 48; Mk. xv 23; Jo. xix 29, 30. In the *Gospel of Peter* (c. 5) it is said: " And one of them said: Give him to drink gall with vinegar. And they mixed and gave him to drink, and fulfilled all things; and they accomplished their sins against their own heads."

23. The " imprecations " in this and the following verses are awful, but neither unjust nor cruel. Each of them has been fulfilled in regard to the Jewish nation. Their altar (the Hebrew word for " table " is often used to denote an altar) became a snare inasmuch as they accused Christ of speaking against the Temple, and by their blind adherence to their law and ritual failed to receive the Bread of Life. That their eyes " have been blinded " we know from St Paul (2 Cor. iii 13-16; Rom. xi 7, 8) and from St John (xii 40). The wrath of God has been upon them from the time of the destruction of the Temple by Titus unto the present day. They have wandered about the world, and their country was taken from them. All this has come upon them because they persecuted the suffering Servant of Yahwè.

28. The punishments become more dreadful. God will withhold his grace from them (cp. Rom. ix 18).

29. The most terrible of the curses. The *book of the living* is, as the next line clearly shows, the book in which are written down the names of the just. God declared solemnly to Moses: "He that hath sinned against me, him will I strike out of my book" (Ex. xxxii 33). Only those that are saved "shall be found written in the book" (Dan. xii 1); cp. Lk. x 20; Phil. iv 3; Apoc. iii 5, xiii 8, xvii 8, xx 12.

31. Here begins the Appendix, written probably during the Captivity when the prospect of release was in sight. Cp. with it the appendix to the *Miserere* (Ps. l 20, 21).

PSALM LXIX (Heb. 70)

This psalm is a repetition, with slight variations, of Ps. xxxix 14-18.

The title of the former Ps. was: "For the musical director (?): of David: a psalm." In Ps. lxix only the Vulgate reads "a psalm." All authorities add here "for the memorial" (cp. xxxvii 1). Further, the LXX has εἰς τὸ σῶσαί με Κύριον, which the Vulgate translates: "quod salvum fecerit eum [for 'me'?] Dominus." This last addition was probably part of the first verse of the Ps. Evidently corruption has taken place, for one line of verse 2 is missing from Codex B, and the Psalters of St Augustine and St Hilary.

Vulgate

2. Deus in adjutorium meum intende:
   Domine, ad adjuvandum me festina.
3. Confundantur, et revereantur,
   qui quaerunt animam meam.
4. Avertantur retrosum, et erubescant,
   qui volunt mihi mala.
   Avertantur statim erubescentes,
   qui dicunt mihi: Euge, euge.
5. Exsultent et laetentur in te omnes qui quaerunt te,
   et dicant semper: Magnificetur Dominus:
   qui diligunt salutare tuum.

6. Ego vero egenus, et pauper sum:
Deus adjuva me.
Adjutor meus, et liberator meus es tu:
Domine, ne moreris.

See translation of Ps. xxxix 14-18, p. 301.

Observations

Notice first the change in the divine names. "Yahwè" of xxxix 14a, 17b becomes "'Elohim" in lxix 2a, 5b: "'Adonay" of xxxix 18a becomes "'Elohim" in lxix 6a; and "'Elohay" of xxxix 18b becomes "Yahwè" in lxix 6b.

v. 2. *in adjutorium meum*, as LXX. But read *ut eruas me* as in xxxix 14. M.T. has same in both places.
intende = LXX *πρόσχες*. Nothing corresponds to this in M.T., St Jer., but some vb. is obviously required. In xxxix 14 there is a different word altogether—viz., *Complaceat* = M.T. רְצֵה.
festina: See obs. on *respice*, xxxix 14.

v. 3. All authorities omit *simul* and *ut auferant eam* found in xxxix 15

v. 4. *Avertantur* = *Convertantur*, xxxix 15. Same Heb. in both places.
erubescant = *revereantur*, xxxix 15. Same Heb. word.
Avertantur statim erubescentes. In xxxix 16 *Ferant confestim confusionem suam*. See obs. on latter. In Heb. *erubescentes* = *confusionem suam*.
mihi (2), as LXX and Pesh. and all authorities in xxxix 16. Here M.T., St Jer. wrongly omit.

v. 5. *in* = *super* xxxix 17. Same Heb. word.
qui quaerunt = *quaerentes*, xxxix 17. Same Heb.
et (2): See obs. on xxxix 17.
salutare tuum, as xxxix 17; but M.T. respectively יְשׁוּעָתֶךָ and תְּשׁוּעָתֶךָ.

v. 6. *vero egenus, et pauper sum*: In xxxix 18 *autem mendicus sum et pauper*. No change in M.T.
adjuva me: In xxxix 18 *sollicitus est mei*. Same change in LXX. M.T. has respectively חוּשָׁה־לִי and יֶחְשַׁב לִי.
Adjutor meus, as xxxix 18. But M.T. עֶזְרִי and עֻזָּרְתִּי.
liberator = *protector*, xxxix 18. Same Heb. word.
ne moreris = *ne tardaveris*, xxxix 18. Same Heb. word.

The comparison between these two Pss. is very interesting. It shows that the sacred text suffered when re-edited. The number of discrepancies in six verses is significant. We can see first of all that any critical argument based on

the use of a particular divine name is futile. Next we observe the freedom exercised by both the LXX and the Vulgate in translating identical words or phrases. Finally, we learn that the Massoretic Text has not that certainty that Protestants have attributed to it. Higher criticism with its stereotyped list of words, forms, and phrases, from which are deduced dates and authorships, has shut its ears to the question of the re-editing of the text in the centuries before Christ.

END OF VOL. I